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Brinely, John

LVDVS LITERARIVS:

OR,

THE GRAMMAR SCHOOLE;

SHEWING HOW TO PRO-
ceede from the first entrance into lear-
ning, to the highest perfection required in the
GRAMMAR SCHOOLS, with ease, certainty and
delight both to Masters and Schollers; onely according to
our common Grammar, and ordinary
Classicall Authours:

BEGVN TO BE SOUGHT OVT AT
the desire of some worthy fauorers of learning, by search-
ing the experiments of sundry most profitable Schoolema-
sters and other learned, and confirmed by tryall:

Intended for the helping of the younger sort of Teach-
ers, and of all Schollers, with all other desirous of learning; for
the perpetuall benefit of Church and Common-wealth.

It offereth it selfe to all to whom it may doe good, or of whom it
may receiue good to bring it towards perfection.

Χρὶ Μουσῶν διδάσονται καὶ ἀγγελοὶ, οἱ περικλυτοὶ
Εἰδέν σοφίας, μὴ εὐνοεῖν τὰ δίδου,
ἀλλὰ τὰ μὴ μῆδαι, τὰ ᾗ δυνάμει, ἀλλὰ ᾗ σοφίᾳ.
Τί σφιν χρίσεται μούνη ἱμετάμιν; Theognis.

*Nullum munus Reipub. afferre maius meliusque possumus, quam si
doceamus atque erudimus inuentum.* Cic. 3. de Divin.

*Quarendi defatigatio turpis est, cum id quod queritur sit pulcher-
rimum.* 2. de Finibus.

AT LONDON,
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371
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1627



TO THE HIGH AND MIGHTY PRINCE,

HENRIE, P R I N C E O F

Wales; and to the most Noble and excellent

Duke, *Charles*, Duke of *Yorke*; I. B. vnfaindly

wisheth all grace and glory, and humbly

commendeth the Patronage

of his Labours.



Being that all of vs of this
Nation (*most Gracious
and Excellent*) do aboue
all people, owe vnto the
Highest, our liues and
Religion, with all our
blessings; and next vn-
der him, to his Anoynted, your most royall
Father, our dread Soueraigne; to whom
he hath giuen vs, by whose hand he hath so
miraculously saued vs, & doth still preserue
vs alieue in the midst of our enemies: we are
therfore euery one alwaies bound (in what
A 2 thing

The Epistle Dedicatory.

thing soeuer he shall inable vs thereunto) to testifie our acknowledgement. Pardon then the desire of your deuoted & most affectionate poore seruant, if he shall endeavour in all humility, to witnesse his thankfulness vnto the Lord of heauen, & to his Anoynted, by seeking to adde somewhat vnto the Honor, and deserts of his Royall Progenie: euen of you, who are the rich gifts of the heauenly bounty, and the flourishing branches of that happy-spreading Cedar. And what is it, which might still more aduance you in the eyes and hearts of all the people of your most noble Fathers Dominions, then if now from your first yeeres, you might begin to bee the blessed instruments of the Almighty, of an euermore lasting benefit to the present and all succeeding generations? wherby you might knit all hearts more surely vnto the holy God, and his supreme Deputy here amongst vs; as also to your selues in Regall issue, and vnto yours for euer. Accept therefore, to this purpose (I beseech you) this weake labour thus begun, of searching out, and inquiring of all the speediest, surest and most easie entrance and way to all good learning in our Gram-

The Epistle Dedicatory.

Grammar schooles. To the end, that those rare helpes of knowledge, which the Lord hath granted to this last Age (some of the principall wherof haue bin scarce knowne, or very little practised, so far as I can find; and most of the rest haue bin only knowne amongst some few) might by your Princely fauours, be made common vnto all, for the publike good of the present Age, and of all times to come. The Lord God hath giuen vnto your Highnesse and Excellency, to be borne, and to liue in the time of most glorious light and knowledge; in which, if the experiments of sundry of the learnedest, and most happily experienced Schoole-masters and others, were gathered into one short sum, all good learning (which is the chiefe glory of a Nation) would daily flourish more and more, and be conueyed to all places and times; that not only this age present, but also all posterity should haue iust cause euermore to magnifie the God of glory for you: for how must this needes oblige all sorts, if this heauenly gift of learning, might through you be attained with much more ease, delight, & certainty; and also in shorter time, with lesse

A 3 charges

charges to Parents, without that extreme sharpenesse vsed ordinarily in schooles amongst the poore children? How shall it increase your lasting comfort & honor, if by your Highnesse fauours, the work thus entered into, shal soone come to an happy end? For as some very learned and of much experience, haue begun already to helpe herein; so others of the chiefeft gifts and imployments in this kind, shall not disdain to lay to their hands to bring it in time to some perfection. Why should we the liege subiects of *Iesus Christ*, & of this renowned Kingdome, be ouergrowne herein, by the seruants of Antichrist; many of whom bend all their wits, and ioyne their studies, for the greatest aduantage of their learning, even in the Grammar schooles, onely to the aduancement of Babylō, with the ouerthrow of this glorious nation, and of all parts of the Church of Christ, to bring vs vnder that yoke againe, or else to vtter confusion? Or why should we omit any time or opportunity, which the Lord offereth hereunto? The hope therefore of your poore seruantis, that your Highnesse and Excellency will not impute any presumption to this

this indeauour, (though thus vndertaken by me the vnablest of many thousands) but that you will accept it, according to the desire that hath bin in me, to do good thereby to this Church & Nation: And the rather, for the vndoubted assurance of the exceeding benefit, which must needs come in time, by the best courses once found out and made publike: and though such a worke haue bin long talked of & wished, yet it is still generally neglected. The experience also which the Lord hath shewed, in the readinesse of sundry very learned, in a work of not much lesse difficulty, to helpe most louingly, with their best aduices, to bring still to better perfection, doth giue your seruāt certaine hope of the like cheeresfull assistance herein. Howsoeuer yet it shall remaine for a testimony of duty to the heavenly Maiesty, of thankfulness & loyall affection towards our Liege Soueraigne, and you his Royall Progenie: That as you are the worthy sons of a Father most renowned of all the Kings of the earth, for singular learning, & for holding vp, and aduancing by all meanes the glorious light thereof, and as you are not inferior to any of the Princes of the world in your education

*In the true
Watch and
Rule of life,
made farre
more perfect
and plaine in
this 5. Edition.*

The Epistle Dedicatory.

and first yerres: so all sorts may through you receive an increase of the same shining light, and all hearts may bee still more firmly bound by your perpetuall benefits: To you thrice happy Prince, I offer it most humbly, as the poore Widowes mite, amongst the great gifts presented to your Highnesse. And to you, right noble Duke, the study of your seruant, if he might but in any one thing further you in that sweete and pleasant way of learning, wherein you are so graciously proceeding. Finally, I trust that it shal euer stand as a true witnesse of an vnfained desire towards the perpetuall flourishing of this Nation, with all the Church of CHRIST. And in this humble desire, I commend your Highnesse and Excellency vnto him who aduanceth and setteth vp Kings in their Throne, and hath said that he will honour those who honour him. The whole successe I commit to that Supreme Grace, who looketh at the heart, and accepts the will: whom you desiring to follow, shall reigne with him in that most blessed light eternally.

Your Highnesse and Graces

humbly deuoted in all loyall and

faithfull obseruance,

IO. BRINSLEY.



*A COMMENDATO-
rie Preface.*

Arts are the onely helps towards humane perfection. Those therefore which are the helps towards the easinesse, maturitie, perfection of Arts, deserue best of mankind. Whence it is, that God would not suffer the first deuisers, so much as of shepheards tents, of muscall instruments, of Iron-works, to bee vnkowne to the world: the last whereof euen heathen Antiquitie hath in common iudgement continued, without much difference of name, till this day; although I cannot beleeue that any of the heathen gods were so ancient. Yea, hence it is, that the holy Ghost challengeth the faculty euen of manuary skill, to his owne gift; as being too good for Nature, and too meritorious of men. That *Bezaleel* and *Aholiab* can worke curiously in siluer and gold; for the materiall Tabernacle, is from Gods Spirit, and not theirs: How much more is this true, in those sciences which are so essentiall to the Spiritual house of God? As Arts are to perfection of knowledge, so is Grammar to all Artes. Man differs but in speech and reason (that is, Grammar and Logicke) from beasts

A Commendatory Preface.

beasts : whereof reason is of Nature ; speech (in respect of the present variatioⁿ) is of humane institution. Neither is it vn^{er}safe to say, that this later is the more necessary of the two: For we both haue, and can vse our reason alone ; our speech wee cannot, without a guide. I subscribe therefore to the iudgement of them, that thinke God was the first Author of letters (which are the simples of this Art) whether by the hand of *Moses* ; as *Clement* of Alexandria reports from *Eupolemus* : or rather of the ancients Progeny of *Seth* in the first world ; as *Iosephus*. He that gaue man the faculty of speech, gaue him this meane, to teach his speech. And if he were so carefull to giue man this helpe, while all the world was of one lip (as the Hebrewes speake) how much more, after that miserable confusion of tongues, wherein euery man was a Grammar to himselfe, and needed a new Grammar, to be vnderstood of others? It is not therefore vnworthy of obseruation, that God (knowing languages to be the carriage of knowledge) as in his iudgement he deuicd the tongues of those presumptuous builders ; so contrarily he sent his Spirit in clouent tongues vpon the heads of those master-builders of his Church. What they were suddenly taught of God, we with much leasure and industry learne of men ; knowing the tongues so necessarie for all knowledge, that it is well, if but our younger yeeres be spent in this study. How seruiceable therefore is this labour, which is here vndertaken, and how beneficiall, to make the way vnto all learning, both short, and faire ! Our Grandfathers were

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were so long vnder the serule, till their beards were growne as long as their pens : this age hath descried a neerer way ; yet not without much difficulty, both to the schollers, & teacher: Now, time, experience, and painfulness (which are the meanes to bring all things to their height) haue taught this Author yet further, how to spare both time and paines this way vnto others ; and (that which is most to bee approved) without any change of the receiued grounds. It is the common enuy of men, by how much richer treasure they haue found, so much more carefully to conceale it. How commendable is the ingenuity of those spirits, which cannot ingrosse good experiments to their priuate aduantage? which had rather do then haue good: who can be content to cast at once into the common Bank of the world, what the studious obseruatioⁿ, inquisition, reading, practice of many yeeres haue enriched them withall : That, which this Author hath so freely done ; as one that feares not, lest knowledge should haue made too easie, or too vulgar. The Iesuites haue won much of their reputation, and stolne many hearts with their diligence in this kind. How happy shall it be for the Church & vs, if we excite our selues at least to imitate this their forwardnes? We may out-strip the, if we want not to our selues. Behold here, not feete, but wings, offered to vs. Neither are these directions of meere speculation ; whose promises are commonly as large, as the performance defectiue ; but such as (for the most part) to the knowledge of my selfe, and many abler Iudges, haue beene, & are daily answered in his experience, and practice, with more then vsuall successe.

What

A Commendatory Preface.

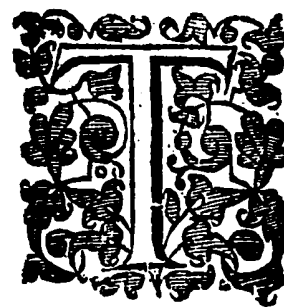
What remains therefore, but that the thankfull acceptance of men, & his effectuall labours should mutually reflect vpon each-other : that he may be encouraged by the one, and they by the other benefited : that what hath beene vndertaken and furthered by the graue counsell of many, and wise ; and performed by the studious indeauors of one so well deseruing ; may be both vsed and perfected to the common good of all, and to the glory of him which giueth, and bleisseth all.

Ios. HALL, Dr. of Divin.



THE CONTENTS IN GENERALL OF the chiefe points aymed at, and hoped to be effected by this

W O R K E.



- D*o teach Schollers how to bee able to reade well, and write true Orthography ; in a short space.
2. To make them ready in all points of Accedence and Grammar, to answer any necessary question therein.
3. To say without booke all the vsuall and necessary rules to construe the Grammar rules, to giue the meaning, vse, and order of the Rules ; to shew the examples, and to apply them : which being well performed, will make all other learning easie and pleasant.
4. In the fenerall fourmes and Authers to construe truly, and in propriety of words and sence, to parse of themselves, and to giue a right reason of cuery word why it must bee so, and not otherwise ; and to reade the English of the Lectures perfectly out of the Latine.

5. Out

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5. Out of an English Grammaticall translation of their Authors, to make and to construe any part of the Latine, which they haue learned to proue that it must be so: and so to reade the Latine out of the English, first, in the plaine Grammaticall order; after, as the wordes are placed in the Author, or in other good composition. Also to parse in Latine, looking onely upon the Translation.

6. To take their lectures for themselves, except in the very lowest formes, and first enterers into construction; or to doe it with very Little helpe, in some more difficult things.

7. To enter surely in making Latine, without danger of making false Latine, or using any barbarous phrase.

8. To make true Latine, and pure Tullies phrase, and to proue it to be true and pure. To doe this in ordinary morall matters, by that time that they haue bin but two yeeres in construction.

9. To make Epistles imitating Tully, short and pithy, in Tullies Latine, and familiar.

10. To translate into English, according to propriety both of words and sense: and out of the English to reade the Latine againe, to proue it, and giue a reason of euery thing.

11. To take a piece of Tully, or of any other familiar easie Author, Grammatically translated, and in propriety of words, and to turne the same out of the translation into good Latine, and very neere vnto the words of the Author; so as in most you shall hardly discern, whether it be the Authors Latine, or the scholars.

12. To

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12. To correct their faults of themselves, when they are but noted out vnto them, or a question is asked of them.

13. To be able in each fourme (at any time whensoever they shall be apposed of a sudden, in any part of their Authors, which they haue learned) to construe, parse, reade into English, and forth of the translation to construe and to reade into the Latine of their Authors; first, into the naturall order, then into the order of the Author, or neere vnto it.

14. In Virgill or Horace to resolute any piece, for all these points of learning, and to doe it in good Latine;

Construing to giue propriety of words and sense.

Scanning the verses, and giuing a reason thereof.

Shewing the difficulties of Grammar.

Observing the elegancies in tropes & figures.

Noting phrases and Epithetes.

15. So to reade ouer most of the chiefe Latine Poets, as Virgill, Horace, Persius, &c. by that time that by reason of their yeeres, they be in any measure thought fit for their discretion, to goe vnto the Vniuersity: yea to goe thorow the rest of themselves, by ordinary helpes.

16. In the Greeke Testament to construe perfectly, and parse as in the Latine, to reade the Greeke backe again out of a translation Latine or English: also to construe, parse, and to proue it out of the same. To do the like in Isocrates, or any familiar pure Greeke Author; as also in Theognis, Hesiod, or Homer, and to resolute as in Virgill or Horace.

17. In

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17. In the Hebrew to construe perfectly, and to resolve as in the Greeke Testament; and to reade the Hebrew also out of the translation. Which practice of dayly reading somewhat out of the translations into the Originals, must needs make them both very cunning in the tongues, and also perfect in the texts of the Originals themselves, if it be observed constantly; like as it is in dayly reading Latine out of the Translation.

18. To answer most of the difficulties in all Classicall Schoole-Authors; as in Terence, Virgil, Horace, Persius, &c.

19. To oppose schollerlike in Latine, of any Grammar question necessary, in a good forme of words; both what may be objected against Lillies rules, and how to defend them.

20. To write Theames full of good matter, in pure Latine, and with iudgement.

21. To enter to make a verse with delight, without any bodging at all; and to furnish with copie of Poeticall phrase, out of Ouid, Virgil, and other the best Poets.

22. So to imitate and expresse Ouid or Virgil, as you shall hardly discern, unlesse you know the places, whether the verses be the Authours or the schollers: and to write verses ex tempore of any ordinary Theames.

23. To pronounce naturally and sweetely, without vain affectation; and to begin to doe it from the lowest fourmes.

24. To make right use of the matter of their Authours, besides the Latine; euen from the first beginners: as of Sententia and Confabulatiuncula Pueriles, Cato,

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Cato, Esops fables, Tullies Epistles, Tullies Offices, Ouids Metamorphosis, & so on to the highest. To helpe to furnish them, with variety of the best morall matter, and with understanding, wisdom and precepts of vertue, as they grow; and withall to imprint the Latine so in their minds thereby, as hardly to be forgotten.

25. To answer concerning the matter contained in their Lectures, in the Latine of their Authours, from the lowest fourmes, and so upward.

26. To construe any ordinary Author ex tempore.

27. To come to that facility and ripenesse, as not onely to translate leasurely, & with some meditation, both into English and Latine, as before in the Sect. or Article 10. and 11. but more also, to reade any easie Author forth of Latine into English, and out of a translation of the same Grammatically translated, to reade it into Latine againe. As Corderius, Terence, Tullies Offices, Tullie de natura Deorum, Aphthonius. To doe this in Authours and places which they are not acquainted with, and almost as fast as they are able to reade the Author alone.

28. To write fayre in Secretary, Romane, Greeke, Hebrue; as they grow in knowledge of the tongues.

29. To know all the principall and necessarie Radices, Greeke and Hebrue; and to be able to proceede in all the learned tongues of themselves, through ordinary helpes, and much more by the worthy helpes & meanes, to be had in the Vniuersities.

30. To be acquainted with the grounds of Religion, and the chiefe Histories of the Bible. To take all the substance of the Sermons, for Doctrines, proofes, uses, if they be plainely and orderly deliuered: and to set them downe

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afterwards in a good Latine stile, or to reade them extempore in Latine, out of the English: To conceiue and answer the seuerall points of the Sermons, and to make a brieft repetition of the whole Sermon without booke.

31. To be set in the high way, and to haue the rules and grounds, how to attaine to the puritie and perfection of the Latine tongue, by their further labour and practice in the Vniuersity.

32. To grow in our English tongue, according to their ages and growthes in other learning: To utter their minds in the same both in propriety and purity; and so to be fitted for Diuinitie, Law, or what other calling or faculty soeuer they shall be after imployed in.

33. Finally, thus to proceed together with the tongues in the vnderstanding and knowledge of the learning or matter contained in the same. To become alike expert, in all good learning meete for their yeeres and studies; that so proceeding still, after they are gone from the Grammar schooles, they may become most exquisite in all kinds of good learning to which they shall be applied.

These things may be effected in good sort, through Gods blessing, in the seuerall fourmes, as the schollers proceed, by so many in each fourme as are apt and industrious, only by the directions following, if they be constantly obserued; If the Masters being of any competent sufficiency, will take meet paines; and if the schollers being set to schoole so soone as they shall bee meete, may be kept to learning ordinarily, hauing bookes and other necessary helpe & encouragements. That so all schollers of any towardlinesse and diligence may be made absolute Grammarians, and euery way fit for the Vniuersitie, by fiftene yeeres of age; or by that time that they shall bee meete by discretion and gouernment.

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uernment. And all this to bee done with delight and certaintie, both to master and schollers, with strift and contention amongst the schollers themselves, without that vsuall terrour and cruelty, which hath beene practised in many places, and without so much as seueritie amongst good natures.

How greatly all this would tend to the furtherance of the publike good, euery one may iudge; which yet it will doe so much the more, as the Lord shall vouchsafe a further supply, to the seuerall meanes and courses that are thus begun, by adioyning daily the helpes and experiments of many more learned men, of whom we conceiue good hope, that they will be ready to lend their helping hands, to the perfiting of so good a Worke.



To the louing Reader.



Ourteous Reader, who tenderest the poore Countrey schooles, for which this labour hath been vndertaken, or didst euer feele or know the wants in many of them, accept my willing minde for their good. And rake this Impression as not set forth, but chiefly to the end, to haue store of Copies, to goe to many learned wel-willers to the Worke, for their helpe: like as it hath heretofore, to sundry much reuerenced for their learning and wisedome. Of all whom, I humbly intreate their kinde assistance, for amending that which is amisse; by adding what is wanting, cutting off whatsoeuer is superfluous, changing what is vnbesitting, and reducing euery thing into the right order: That it may speedily come forth more plaine and perfect; and thereby, if not themselues, yet their friends may reape some benefit of their labours. For the liberty and boldnesse vsed in it, consider that it is but a Dialogue to incite & encourage others; as, I tooke it, farre more profitable and delightfome to reade,

To the louing Reader,

then a bare narration. All who are friendly and vn-
fained fauourers of good learning, will (I hope)
thinke so of it. It shall wrong no man willingly :
farre be that from mee. I will right them againe,
so soone as I know it. Be the faults neuer so many,
through my weakenesse and want of meere leasure
(as they must needs bee the more; by my absence
from the Presse) yet time, I trust wil reforme them.
In the meane while, let my trauell and the good
things weigh against the rest. For the length of it,
remember for whome I write, euen the meanest
teachers and learners: with whom though I some-
time vse repetitions, I cannot be ouer-plaine;
sith they commonly get so little of short Treatises,
be they neuer so learned. Consider also, that I would
hide nothing, which God hath vouchsafed me in
my search : that out of all, the most profitable may
be selected, & in the mean time the best only vsed.
And for the matter of the Dialogue, take it as that
which is desired to be effected in time; and which
I hope all shall finde, when once the helpes belong-
ing hereunto, shall be supplied and perfected.

Account this, but as a meere entrance into the
work: which if seuen yeeres shall bring to perfecti-
on fully to accomplish that which is wished, I shall
thinke my paines most happily bestowed, if God
so farre forth prolong my daies. I seeke not my
selfe : if I may doe some little seruice to God and
my Countrey, I haue enough. I oppose my selfe to
none. Shew my ouersight in loue, and I will amend
it. I prescribe to none : no, not the meanest; but
only desire to learn of all the learned, to helpe the
vnlearned.

To the louing Reader,

vnlearned. In the worke I take nothing to my selfe,
but the wants. What I receiued of others, I recei-
ued to this end; after full triall made of them, to
publish them for the common good. This I haue
professed from the beginning of my trauell. I
would also giue euery ore his due particularly,
what I haue had of him; and will, if it shall bee
thought meete. I haue promised nothing but my
labour : that I haue and doe desire to performe to
my abilitie and aboue. The weaker I am, the fitter
shall I bee to apply my selfe to the simplest; and
the more honour God shall haue, if hee shall
giue that blessing vnto it, which I do humbly beg.
If any man shall oppose, and detract from these my
labours, forasmuch, as he shall therein (as I take it)
shew himselfe an enemy to the common good of
the present Age, and of all posteritie (the benefit
whereof, as God is my witnesse, I haue intended
principally in these my endeauours) I can but be
sorry, and pray for him.

Thine in Christ,

I. B.

FOr the manner of proceeding used in this worke, it is prescribed in the preface to the reader, which is set before our common Grammar: where it, hauing shewed the inconuenience of the diuersitie of Grammars and teaching, doth direct thus;

Wherefore it is not amisse, if one seeing by triall an easier and readier way, then the common sort of Teachers doe, would say that he hath proued it, and for the commodity allowed it, that others not knowing the same, might by experience proue the like, and then by prooffe reasonable iudge the like: not heereby excluding the better way when it is found; but in the meane season forbidding the worfe.

Of



OF GRAMMATICALL *Translations.*



Here is a way (saith Master *Askame*) touched in the first book of *Cicero de Oratore*, which wisely brought into schooles, truly taught, and constantly vfed, would not onely take wholly away that butcherly feare in making Latines, but would also with ease and pleasure, and in short time, as I know by good experience, worke a true choise and placing of words, a right ordering of sentences, an easie vnderstanding of the tongues, a readinesse to speake, a facility to write, a true iudgement both of his owne, and other mens doings, what tongue soeuer he doth vse.

This way, as he sheweth, is by causing the scholler first to vnderstand the matter which hee learneth: secondly, to construe truly: thirdly, to parse exactly: fourthly, to translate into English plainly: fifthly, to translate out of the English into the Latine of the Author againe: and so after to compare with the Author how neere he came vnto it. Finally, by much translating both wayes, chiefly out

Mr. Askams
1. Booke
page. 1.

Of Grammaticall Translations.

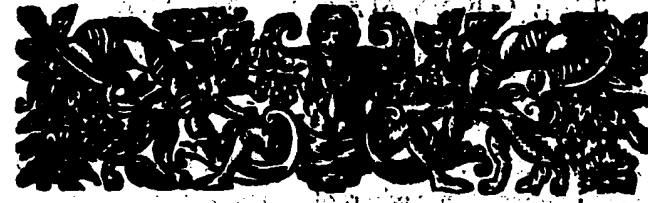
out of the English into Latine, as he setteth downe in the beginning of his second booke; and hereby he saw those strange experiments of the increase of learning, which he reporteth of Master *John Whitney*, and others. Now, whereas these things are very hard to bee performed in the common schooles; especially for lacke of time to trie and compare euery schollers translation, and euer giuing them new pieces to translate, and those such as are meete for euery fourme; by the meanes of these translations of our first schoole Authors, all these things may be performed in euery Author and fourme, most certainly & constantly, and with much ease and delight both to Master and Schollers; as I trust will be found. The manner hereof I haue set downe in the 8. Chapter, and others following. Therefore since the time that God made these knowne vnto me (which was about some foure yecres agoe or not much aboue, vpon the occasion of a late worthy experiment related vnto mee, confirming the testimonie of Master *Askam*) I haue laboured in these translations, aboue all other things, First, to finde out the Grammar rule of constructing truly and perfectly, wherby to guide these translations, & whereupon they chiefly depend: Secondly, to finde out the particular vses and benefits of them: Thirdly, to finde out and set downe such directions, as whereby to frame the translations to serue for all the vses most plainly: Fourthly, to translate so many of our first Authors after the same manner, as since that time I haue had occasion for my schollers in each fourme to reade: Fifthly,

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Fifthly, to haue certaine triall and experience of euery thing, so much as in this time I could; and vpon triall to commend them to Schooles, to helpe hereby to bring into Schooles that excellent way of learning, which he so highly commendeth, and whereof I haue very great hope; and so by them a perpetuall benefit to all schooles and good learning: which I vnfaignedly wish and pray for.

Aduertisement by the Printer.

Courteous Reader, whereas in the later end of this Book it is signified in what forwardnesse the Authors translation of *Sententie Pueriles and Cato*, are; take notice also that his booke entituled, *The Poasing of the Accedence*, is since come to my hands, and likely to come forth at the same time with *Cato*.



Ladus Literarius :

OR,

The Grammar Schoole.

CHAP. I.

*A Discourse between two Schoolemasters, concerning
their function. In the end determining a conference
about the best way of teaching, and the manner
of their proceeding in the same.*

SPOVDEVS.

PHILOPONVS.

Spond.

Od saue you, good Sir : I am glad
to see you in health.

Phil. What, mine old acquaint-
tance, M. *Spondens* ?

Spond. The very same, Sir.

Phil. Now, I am as right glad
to see you well : you are hearti-
ly welcome to this my poore
house.

Spond. Sir, I giue you many thanks.

Phil. But how haue yo done these many yeeres ?

Spond. I thanke God I haue had good health, euer since
we liued in the Colledge together : but for my time, I haue
spent it in a fruilesse, wearisom, and an vnthankfull office ;
in teaching a poore countrey schoole, as I haue heard, that
your

*The Schoole-
masters place or-
dinarly weari-
some, thanklesse.*

C

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your selfe haue also beene imployed in the same kinde of life, and am therefore perswaded, that you haue had some experience of my griefe.

Phil. Experience, say you? yea indeed I haue had so much experience of that whereof you now complaine, that if all other things were according therunto, I might be able to teach very many. But I pray you Sir, what good occasion hath brought you into these parts? It is a wonder to see you in this countrey. I should hardly haue knowne you (it is so long since we liued together, now aboute twentie yeres, and also for that you seeme to mee so aged) but that I did better remember your voice, then your fauour.

Spend. Sir, you see the Proverbe verified in me; *Cura facit canos.* Cares and troubles haue made me aged long before my time. As for my iourney, a very great and necessarie occasion hath driuen me into these quarters, to come euen vnto you, to seek your helpe and direction, in a matter wherein (I hope) you may exceedingly pleasure me, without hurt any way, or so much as the least preiudice vnto your selfe.

Phil. You might thinke me very vnkinde, and forgetfull of our ancient loue, if I should not be ready to shew you any kindnesse; especially sith you haue taken so long a iourney vnto me. But I pray you what is the matter?

Spend. The matter (if you wil giue me leave) is this. I haue heard that you haue long taken great paines in teaching; and that of late yeres, you haue set your selfe wholly to this happy kinde of trauell; to finde out the most plaine, easie, and sure waies of teaching, for the benefit both of your selfe, and others: whereby you haue attained much happy knowledge in this behalfe. Now my long iourney hath been for this same very purpose, to desire some conference with you, and to intreat your louing fauour & helpe. I should thinke my selfe for euer bound vnto you, if you would vouchsafe to impart vnto me some of those experiments, which I haue been certainly informed, that by your trauels you haue obtained. For, I my selfe haue so long laboured in this moiling and drudging life, without any fruit

They who haue felt the enils of labouring without fruit in their calling, will neither spare labour nor cost to helpe the same.

If for to gaine a little politick experience, or to see passions, man will adventure both by sea and land, into enemies countries, to the regarding of times both of body and soule; how much more ought we to trauell at home, amongst our friends, to gaine lasting comfort in our labours?

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to speake of, and with so many discouragements and vexations in stead of any true comfort, that I waxe utterly wearie of my place, and my life is a continuall burden vnto me: Insomuch as that it causeth me to feare, that God neuer called me to this function, because I see his blessing so little vpon my labours; neither can I finde any delight therein: whereas, notwithstanding, I heare of some others, and euen of our old acquaintance, whom God blesseth greatly in this calling; though such be verie rare, some one or two spoken of almost in a whole countrey.

Phil. Indeed I haue trauelled in this too vnthankfull a calling (as you doe most iustly complaine) and that in all this time, since we liued together. In the greatest part whereof, I haue been well acquainted with your griefes and vexations; which are no other then doe ordinarily waite vpon this our function: yet this I thankfully acknowledge (according to your former speech, and to giue you likewise some reuiuing) that now of late, since I set my selfe more conscionably and earnestly to seeke out the best waies of reaching, by inquiring, conferring and practicing constantly all the most likely courses, which I could heare or deuise, God hath granted vnto me, to finde so great contentation and ioy of this same labour in my schoole, that it hath swallowed vp the remembrance of all my former grieuances. For I doe plainly see such a change, that now I doe not only labour in my place visually without griefe, or any wearinesse at all, but that I can take ordinarily more true delight and pleasure in following my children (by observing the earnest strife and emulation which is amongst them, which of them shall doe the best, and in the sensible increase of their learning and towardnesse) then anie one can take in following hawkes and hounds, or in anie other the pleasantest recreation, as I verily perswade my selfe. And the rather, because after my labour ended, my chiefeest delight is in the remembrance thereof; and in the consideration of the certaine good, that I know shall come thereby, both vnto Church and Common-wealth:

Many honest and painfull Schoole-masters weary of their places, line in continuall discontent through lacke of knowledge of a good course of teaching. Some few God much blesseth in this calling, though they be very rare.

More true contentment may be found in this calling rightly followed, then in any recreation whatsoeuer.

The fruit of this trauell, is euer sweetest in the remembrance of it after.

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and also that my labour and seruice is acceptable to the Lord, though all men should be vnthankfull. So that now I am neuer so well, as when I am most diligent in my place. Yea, I doe seeme to my selfe to find withall so great a blessing vpon my labours, about all former times, that if I had knowne the same courses from the beginning, I doe assure my selfe that I had done ten times more good, and my whole life had been full of much sweet contentment, in regard of that which it hath bin. Although my labours haue neuer been vterly vnprofitable, but that I haue still sent forth for euery yeere, some vnto the Vniuersities, and they approued amongst the better sort of those which haue comethither: yet this hath beene nothing to that good which I might vndoubtedly haue done.

Knowledge and practice of the best courses will much augment the blessing of our labours, and fill our liues with contentment.

Feeling of the griefe and want of others, will make vs more compassionate.

Spend. Sir, I am perswaded that you speake as you thinke: and therefore I doe grow into greater hope, that you hauing had so much experience of the griefe in the one, and ioy in the other, will be more compassionate of me, and more readie also to impart your experiments with me, to make me partaker of your comfort.

We are but stewards of Gods gifts, and to be accountable for euery talent.

Phil. For communicating vnto you, for your helpe and comfort, what God hath made knowne vnto me, I take it to be my dutie. We all of vs know the danger of hiding our talent, or keeping backe our debt, when the Lord hauing giuen vs abilitie, doth call vpon vs to pay it.

What our affection and resolution should be in receiuing any speciall blessing from the Lord: as namely, direction how to walke more fruitfully in our calling.

Spend. I thank God vnfeinedly (good Sir) for this heartie affection, which I doe finde in you, and for this readinesse to communicate with mee the fruits of your trauels. You shall see, I hope, that I shall receiue them, with like alacritie and thankfulness, and be as readie to imploy them to the best, to doe my vttermost seruice in my place and calling hereafter. So that although my first beginnings haue bin small, through ignorance of better courses, yet I trust my after-fruits shall much increase. Hereby my last dayes shall prooue my best, and make some amends for that which is past: and also my new comforts shall sweeten all the remainder of my life, and make me likewise to forget the daies.

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daies that are past. How true is that Prouerbe of wise *Salomon*, that heauinesse in the heart of man doth bring it down, but a good word doth reioyce it? You haue reuiued my heart, and put new spirits into mee, by that which you haue already said.

Phil. The Lord will reuiue you, I hope, and all of vs also who labour in this toiling kind; by causing vs to find more sound fruit, and pleasant content in our teaching, then euer yet we felt; if we will but set our selues to seeke of him, and readily impart our seuerall experiments for the good of all: if withall we will receiue thankfully, and cheerefully put in practice those gracious helpes of so many learned men, which he in this last age of the world hath afforded abundantly, about all former times, very many whereof lie vterly hid and vknowne to the greatest sort, vnto this day: And that partly through lack of care and conscience, to do that good which we might, and ought in our places; partly through extreme vnthankfulness, neglecting the rich gifts of the Lord, so plentifully powred down from heauen vpon vs, to leaue the world more without excuse. But as for mine owne selfe, all that I can promise is, onely my study and desire, to doe you and all other the greatest good that euer I shall be able; and hereunto we haue all bound our selues. If I know any thing wherein I haue, or you may receiue benefit, I acknowledge it wholly where it is due, euen to him who giueth liberally to all who seeke him aright, and casteth no man in the teeth. And resting vpon his rich bounty for a further supply, if you shall propound in order the particular points, wherein you would wish my aduice, I shall very willingly go on with you, and acquaint you with all things which hitherto I haue learned in all my search, and more hereafter as his wisdom shall adde vnto me.

How the way of all good learning may be more easie then euer in former ages.

Many most worthy helps lye vterly hid from the greatest part, onely through neglect.

Spend. I reioice in your confidence, & wish that so it may bee. In the meane time I like well of your motion, of going thorow in order the principall matters of difficultie. If therefore you shall thinke meete, I shall reduce all to certaine heads, which a friend of mine shewed vnto mee of

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late, set down in a certain Table, which it may be that your selfe haue seene.

Phil. Let me heare what was contained in it, and then I shall soone answer you, whether I haue seene it or no.

Spond. There was contained in it, a brieft summe of sundry particular benefits, which may bee brought to Grammar schooles, to make schollers very perfect in euery part of good learning meet for their yeeres; and that all both Masters and Schollers may proceede with ease, certainty and delight, to fit all apt Schollers for the Vniuersitie euery way, by fifteene yeeres of age. Concerning which seuerall heads, although it were a most happy worke if they could be attained vnto (all of them being in my minde very excellent, and indeed the whole, such a worke as must needs bring a perpetuall benefit, both to Church, and Common-wealth, and that not onely to the present, but to all succeeding ages) yet that I may speake freely, what I conceiue of them, many of them seeme very strange vnto me. And, although I will not say that they are utterly impossible: yet indeed I take them to be altogether unlikely; considering the continuall paines and vexation that my selfe haue vndergone, and yet could neuer come in many of them, neere vnto the least part thereof.

Phil. By that little which you haue mentioned, I take it that I haue seene the very same: and for them I doe not onely thinke it, but also doe know assuredly, that by the Lords gracious assistance & blessing, through constant diligence they may be all effected; for that I haue knowne so much triall of all of them, as is sufficient to induce any man therunto: besides that they doe all stand vpon plaine and sure grounds, as I trust I am able to make euident demonstration in each particular, so as any man of vnderstanding may perceiue cleerely, that they may be done. Neither doe I doubt but to satisfie you in euery point, and to cause you to yeeld vnto the evidence hereof, before we part, if you will but onely aske and still shew me wherein you are not satisfied. Moreouer, I am so very confident herein, not onely

All the things mentioned in the contents, may be effected through diligence, constancie and Gods blessing. See the particulars in the contents set before the booke.

vpon

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vpon mine owne reason and experience, but because I haue knowne the iudgements of sundry very learned and experienced both Schoolemasters and others, who haue beene acquainted with these selfe-same heads, which you haue mentioned: who, though at the first reading of them, they haue beene of your iudgement, and haue thought as you doe, yet within a quarter of an houre after that they haue taken a little triall, in some of the most vnkely, and seen the reason of them, haue rested fully satisfied and assured of the whole, that all might be done, as standing on the like grounds. And therefore I haue no cause to distrust the like successe with your selfe.

Spond. Sir, if you shall doe this for me, I shall acknowledge my selfe to haue receiued a very great benefit, and be thankfull vnto the Lord, & to your selfe as his instrument; and doe my vttermoost endeouour to put them all constantly in practice, that I may confirme them by mine owne experience, and finde the same happy comfort, that your selfe haue done.

I will therefore beginne in order according vnto those heads, and so propound the questions, how each thing may be done, and desire your answer vnto them seuerally.

Phil. Nay rather, for the manner of proceeding, I take this to be far more easie and commodious to vs both, and where by God may direct this conference so, as to profit many others besides our selues; To go thorow all the whole course of learning, from the first step, beginning at the very first Elements, euen at the A.B.C. and so to ascend to the highest top of learning, which can bee required in Grammar schooles; to make a scholler each way fit for the Vniuersity. Thus to run thorow all the necessary points appertaining to the same, as neere as we can remember; To make hereby the whole way easie and ready to all good learning, and to ranke euery head in the right order & proper place, according to the due manner of proceeding in Schooles. So wee may insert these points which you haue spoken of; diuiding the whole into seuerall Chapters, for the full distinguishing

The most easie and profitable manner of proceeding in this conference.

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and plain setting down of euery matter. To the end therefore that I may bee the better guided and occasioned to impart all things vnto you, I shall request you, first to propound all the seuerall points of learning in order, from point to point as wee proceed. Secondly, in the propounding of them, to shew mee in euery one, what course you your selfe haue taken, wherein you haue found so little fruit or comfort, as you complaine, and which you thinke to be most ordinary in the countrey schooles. Wherein you shall faile in omitting any necessary head or Chapter, or in misplacing any, I shall afford you my best direction.

Spond. I will accomplish your desire so well as I can. I doubt not of your patience, seeing you take mee thus of a suddaine; and that you who haue better thought of these things, wil guide me continually, vntill we haue gone thorough the whole.

Phil. I trust you are so perswaded of mee. Therefore I pray you begin.



CHAP. I I.

When the Scholler should first be set to the Schoole.

Spond.

*The first point.
How soone the
childe is to be set
to the schoole.*

THat I may begin at the very first entrance of the Schoole: let me inquire this of you, how soone you would haue your childe set vnto the Schoole; for I thinke that worthy to be first knowne, if so be that you purpose to haue your scholler fitted for the Vniuersitie, by fiftene yeeres of age.

Phil. I like your reason well, to enter there. But to the intent that I may more fully make knowne vnto you, what I thinke, and haue found in this behalfe, let mee heare first of you, as I wished in generall, at what age you vse in your countrey, to set your children to begin to learne.

Spond.

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Spond. For the time of their entrance with vs, in our countrey schooles, it is commonly about seuen or eight yeeres old: sixe is very soone. If any beginne so early, they are rather sent to the schoole to keepe them from troubling the house at home, and from danger, and shrewd turnes, then for any great hope and desire their friends haue that they should learne any thing in effect.

Phil. I finde that therein first is a very great want generally; for that the child, if hee be of any ordinary towardnesse and capacitie, should begin at fise yeere old at the vttermoost, or sooner rather. My reasons are these:

1. Because that then children will begin to conceiue of instruction, and to vnderstand; and bee able not onely to know their letters, to spell and to reade, but also to take a delight therein, and to strue to goe before their fellowes. Experience heerein will quickly teach euery one, who shall make triall of it, if so be that they doe follow a right course.

2. Very reason must needs perswade euery one of this. For, if they bee apt much before fise yeeres of age, to learne shrewdnesse, and those things which are hurtfull, which they must bee taught to vnlearne againe; why are they not as well fit to learne those things which are good and profitable for them, if they be entred and drawne on in such a manner, as they may take a delight and finde a kinde of sport and play in the same? This delight may and ought to be in all their progresse, and most of all in their first entrance, to make them the better to loue the schoole, and learning, as we shall see after.

3. Many of them doe learne so much vnwardnesse and naughtinesse amongst other rude children, in that time before they come to schoole, that they are wotse for it continually after: and also they feelee such sweetnesse in play and idlenesse, as they can hardly bee framed to leaue it, and to take a delight in their bookes without very much adoe.

4. This

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4 This age is most easily ben-
ded and accus-
tomed to good
things.

4. This first age is that wherein they are most pliant, and may bee bended and fashioned most easily to any good courie. And being thus accustomed to good things from their infancie, and kept so much as may be, from all practice and sight of euill, custome becomes vnto them another nature. So great a thing it is (according to the old prouerbe) to accustome children, euen from their tender yeeres; and so vndoubtedly true is that common verse,

Quo semel est imbuta recens seruat odor et festina diu.

5 Two or three yeeres may be gained by this meanes, to fit the sooner for the Vniuersitie, or other imployments, which is no small benefite.

5. About all these this is a principall benefite, that by this meanes two or three yeeres may well be gained, to fit your Scholler so much sooner for the Vniuersitie, or for any honest trade or calling. So that a child thus entred rightly, shall doe much more at eight yeeres old, then another so neglected can doe at ten, or it may bee at eleuen or twelue. Also many such shall be nicete for trades and like imployments, when they haue no learning to fit them thereunto. This must needs be a great griefe to the Parents of such, whose children haue so lost their time, as it is a ioy to others whose children haue bene so well brought vp, when they see their children compared together.

6 Parents ought to labour to see their childrens good education before their eyes, so soon as may be.

6 Lastly, our time being so short, it much concerneth euery parent, to see their children to haue the best education and instruction, which is the chiefe patrimonie, and the greatest comfort and hope both of the Parents and Children, and also of their houses and posteritie. And this so soone as euer may bee, to fit them for some profitable imployment for Church or Common-wealth.

Spoud. But they will say with vs, that it will hinder the growth of their children to be set to schoole so young.

Phil. Let the schoole be made vnto them a place of play: and the children drawn on by that pleasant delight which ought to be, it can then no more hinder their growth then their play doth, but rather further it, when they sit at their ease; besides that continuall experience doth confute this error.

Ob.
It will hinder their growth.
Ans.
The schoole being rightly vsed, will not hinder any more then their play.

Ob. 2.

Spoud. Bee it so as you say: yet this is a receiued opinion, that

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that it will cause them to hate the schoole, whē they should be set to it in good earnest.

It will cause them to hate learning.

Phil. Nay rather it is clean contrary: for being acquainted with the schoole so young, and with the sport and pleasure which they finde amongst other children there; and also being kept from feeling the ouermuch sweetnesse in play, it shall cause them to loue & to delight in the schoole continually, and to goe on without any repining, or so much as thinking of being away from the schoole: whereas they being nuzled vp in play abroad, are very hardly reclaimed and weaned from it, to sicke to their bookes indeede.

A.
They will rather loe it better.

Spoud. But yer it is thought that they can get but little learning then, being so very young, and therefore there is the smaller losse of a yeere or two, at that time.

Ob. 3.
It is a small matter to lose a yeere or two then.

Phil. The losse will bee found in the end, although it bee indeed in the beginning. For looke how many yeeres they lose in the beginning if they bee apt, so many in the end they will bee shorter, of such of their fellowes, who are but of their owne age, and applied all alike being of like capacite. Therefore, as wee will not let them lose a day, when they growe towards the Vniuersitie, so neither should we when they are young; but preuent this losse, and take the time in the beginning.

A.
The losse of a yeere or two will be found in the end.

Spoud. We see notwithstanding some very long ere euer they begin, who then goe forward with it the fastest of all.

Ob. 4.
They will learne the faster.

Phil. It is true in some pregnant wits, and who are industrious: but you shall haue others as blockish and dull. Also, for those, if they go so fast in the rudiments & first grounds, how much more would they doe so at the same time in better studies? Neither can they haue halfe that learning in all things, which others of like age and aptnesse haue, who haue been well applied from their first yeeres.

A.
So in higher learning at those yeeres.

Spoud. I yeeld to all which you haue said in this behalfe; and I doe see plainly the exceeding benefits, that must needs come hereby, especially in gaining of time; if they may bee entred in that playing manner, and goe forward

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ward with alacritie and contention; and moreouer so, that they bee not any way ouerloaded or discouraged, nor yet indangered, by the ouercharging of their wits and memories.

Phil. For that take you no feare; you shall (God willing) see the euidence of that, and a plaine direction in euery Chapter, how to proceede in that easie and playing kinde. Therefore, if you be satisfied in this, let vs come vnto the next point.

Spond. Very gladly Sir: for I long to heare this, how you would teach your child being so yong, to reade so soon and readily.

Phil. I like the point well: proceed according to your order.



CHAP. III.

How the Scholler may be taught to reade English speedily, to fit him the sooner, and better for the Grammar Schoole.

Spond.

The inconuenience of hauing the Grammar schooles troubled with teaching A.B.C.

BEfore wee enter into this question, let me put you in minde of one thing, which doth much trouble mee concerning this very matter. That it seemeth to mee an vnreasonable thing, that the Grammar Schooles should bee troubled with teaching A.B.C. seeing it is so great a hinderance to those paines which wee should take with our Grammar Schollers, for whom wee are appointed: Because it doth take vp almost one halfe of our time, and thereby doth depriue vs of a chiefe part of the fruit of our labours; especially when our mindes are so distracted, and our thoughts carried so many wayes, to doe good to all. The very little ones in a towne, in most countrey townes which are of any big-

nesse

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nesse, would require a whole man, of themselves, to bee alwaies hearing, poasing & following them, so as they ought to be applyed: for continuall applying in a right course, is in this and all other parts of learning, about all other meanes. And young ones, by a little slaking our hands, run faster backe, then euer they went forward; as boates going vp the streame.

Continual applying in a right course is about all meanes.

Besides, it is an extreme vexation, that we must be toiled amongst such little petties, and in teaching such matters, whereof wee can get no profit, nor take any delight in our labours.

Phil. I am well inured with this grievance, which you speake of, and doe know by long experience your complaint to bee too iust in this behalfe. I my selfe haue complained of it many a time. For it were much to be wished, that none might bee admitted to the Grammar schooles, vntill they were able to reade English: as namely, that they could reade the New Testament perfectly, and that they were in their Accidences, or meet to enter into them. There might bee some other schoole in the towne, for these little ones to enter them. It would helpe some poore man or woman, who knew not how to liue otherwise, and who might doe that well, if they were rightly directed. Also it would be such an ease to all Grammar Schoolemasters, as they might doe much more good in their places. Wherefore, all such Schoolemasters who are incumbred with this inconuenience, are not onely to wish, but also to labour to haue it reformed in their seuerall schooles. Yet notwithstanding,

How this might be remedied by some other schoole in each towne for this purpose.

The redresse of it to be sought.

To be borne with patience where it cannot be remedied.

where it cannot be redressed, it must be borne with wisdom and patience as an heauy burden. Patience shall make it much more light. And therefore euery one is to doe his best indeauour, to know how to make it most easie, if it doe lie vpon him. Moreouer, seeing we purpose, God willing, to goe thorow all the whole course of learning, and also fith our labour is to finde out the meanes, whereby to make the way plaine, to traine vp euery childe from the very first entrance into learning, (as was said)

vntill

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*The first entring
of children to be
looked to care-
fully.*

vntill wee haue brought him vnto the Vniuersitie, we cannot omit any point, which may tend vnto the same, much lesse the first steppes of all. For, a child well entred is halfe made: according to that Prouerbe, *Principium, dimidium totius*. The foundation well layd, the building must needs goe forward much more happily. This is specially true in learning; wherein children feeling a sweetnesse in the beginning, are very much encouraged, as daily experience will manifest to euery one.

*To teach to reade
well in a short
time, is of great
profit.*

Spond. I see well the necessitie of vndergoing this burden, in those places where remedy cannot be had, without greater inconueniences. And therefore, sith that necessitie hath no law, nor for my selfe I know no meanes how to bee freed from it; I pray you let vs returne againe vnto the point, and let mee still intreat of you, your best direction, to make this burden so light as may bee. This is a thing worth the diligence of all, who must be employed amongst little ones: to wit, to teach children how to read well, and to pronounce their letters truly; as also to spell right, and to know how to write true Orthography in a short space. For (that I may acknowledge the truth, and which hath bin no small discredit vnto mee in this behalfe) I haue had some who haue beene with me, two or three yeeres, before they could reade well. And that which hath yet been much more grievous to me, I haue sometimes beene so abashed and ashamed, that I haue not knowne what to say, when some being a little discontented, or taking occasion to quarrell about paying my stipend, haue cast this in my teeth, that their children haue been vnder me fixe or seuen yeeres, and yet haue not learned to reade English well. I my selfe haue also knowne, that their complaints haue been true in part; though I haue taken all the paines with them that euer I could deuise. Therefore good Sir, set downe as plainly and shortly as you can, how this may be helped. Both my selfe and many others shal be much beholden for your direction in this first entrance. For my maner of entring them, it is that which I take to be euery where: to teach & heare them so

*Griefe and dis-
credit of the
want of this.*

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so oft ouer vntill they can say a lesson, and so to a new.

Phil. I likewise haue been well acquainted with this your trouble: and therefore I will indeuour, to afford you so much as I haue yet learned, how to auoid these clamours; and how any poore man who will imploy his paines, may learn to teach children to read well in a short time, though this may seeme vnbecfitting our profession.

First the childe is to be taught, how to call euery letter, pronouncing each of them plainly, fully and distinctly; *1 To teach children how to call* weane, in a distinct and differing sound, each from others, *and pronounce their letters right.* and also naturally; from the very first entrance to learning. More specially to bee carefull, for the right pronouncing the five vowels, in the first place, as *a, e, i, o, u.* Because these are first and most naturall, and doe make a perfect sound, *And first the five Vowels.* so that they may bee pronounced fully of themselves; and they being rightly vttered, all the rest are more plaine. After these vowels, to teach them to pronounce euery other letter: which are therefore called Consonants, because *The Consonants.* they cannot make a perfect sound of themselves, without a Vowel.

This may be done, and also the teaching of children to spell any syllable, before the child do know any letter on the booke; and that, some wise and experienced doe hold the surest and best course. But they are, at least, to be taught to pronounce their letters thus, as they doe learne them; to prevent the griefe and wearisomnesse of teaching them to forget euill customes in pronouncing, which they tooke vp in their first ill learning. And so euer in teaching to read, the teachers are to continue the like care of sweet and naturall pronounciation.

*Right calling the
letters before the
children doe
know them.*

Secondly, for the knowing of the letters (besides that common manner practiced in Schooles, which is by oft reading ouer all the letters forwards and backwards vntill they can say them) they may be much furthered thus; That is, by causing the childe to find out, and to shew you which is *a*, which *b*, which *c*, which *f*, and so any other letter. First to finde them in the Alphabet, then in any other place.

*2 How to teach
children to know
the letters the
soonest.
To cause them
to finde out any
letter.*

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The surer way is to learne but one letter at once. Or if you will let them learne but one letter at once, vntill they can readily know or finde out that letter in any place, and after that another in the same manner: This is holden the surer and more easie way: But this at your owne iudgement.

3 How to teach to spell.

3 You may helpe them to spell thus, besides that course which is vsuall. Let so many as are beginners, or who cannot reade perfectly, stand together, and then poase them without booke, one by one. First, in syllables of two letters, as they are set downe in their A. B. C. and where one misseeth, let his next fellow tell: if he cannot, then, let some other. Then examine them in syllables of three letters, after in moe. And euer what syllable they misse, marke it with a dent with the nayle, or a pricke with a pen, or the like: and when you haue marked out those wherein they so misse, poase them oft ouer, not forgetting due praise to them who doe best. One halfe houre would be spent daily in this kind of examining, vntill they be perfect in any syllable, or word. To make children to take a delight in spelling, let them spell many syllables together, which differ but only in one letter, as hand, band, land, sand, &c. These syllables and words following, I haue obserued, to bee of the hardest for children to spell: I will set you them downe together in this short brieft. They may serue for spelling, reading, or writing, and may soone be gotten by being often poased, read or written ouer.

Some of the hardest syllables to practice children in the spelling of them. These would be written in some little table to poase them oft.

Ac, ec, ca, ce, ci, co, cu, ag, eg, ah, az, ae, ai, au, ga, ge, gi, go, gu, va, wa, we, wee, bac, bace, bag, bage, badge, bau, baye, dawe, dewe, iawe, rac, race, rosse, role, yell, you, gua, cha, cla, dwa, gla, pha, tha, sca, sha, swa, wra, chra, phra, spha, thra, twa, thwa, able, abs, ach, adge, asle, apt, ath, own, blowe, browe, chrou, dregg, dredge, dwarfe, frogg, gnash, gnaw, plowe, snow, stew, slugge, they, thom, throne, twaine, twigge, schoole, cockle, puddle: pegle, good, golde, gogle, balme, fallen, stolne, scalpe, false, thumbc, couple, pearce, charme, chapt, moth, mouth, nymphes, vnkle, tenth, strength, height, depth, breadth, weight, ioint, laude, beau-

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beautie, deede, language, gulde, seede, feude, vowe, braue, dou, dove, knife, knives, yeoman, ynough, ayre, heyte, doubting, Island, yle, buy, league, hatcher, laugh, yeugh, bough, publique, quishon.

These are some of the hardest syllables, as I said: your selfe may adde moe as you meet with them. Also this is to be obserued in spelling; that before (on) you spell or write commonly (tr) not (ci) as saluation, nor saluacion, though we pronounce it as (ci.) But this is to be knowne chiefly, by the Latine words from whence they come.

Right pronuntiation of words, and continuall practice in spelling, are the surest way to come to spell truly.

If you pronounce the word false, which you would haue your childe to spell, hee spelleth it false: for he spelleth according as it is pronounced to him, or as he vseth to pronounce. As for example; aske the childe how hee spellles a strea, (as in many places the countrey manner is to pronounce it) hee will spell strea or stre: but aske him how hee spells a strawe and so pronounce it, and he will spell strawe.

To direct further how to come to perfection in spelling or writing right, I shall haue occasion to speake after.

In ioining syllables together, they must be taught to vter euery syllable by it selfe, truly, plainly, fully, and distinctly, as we heard of the letters before; and so also as that others who heare may vnderstand; euer sounding out the last syllable: as sal-ua-ti-on.

Thus they may goe thorow their Abcie, and Primer. And if they reade them twise ouer, that they may be very perfect in them, it will be the better for them. For, the second reading of any booke doth much incourage children, because it seemeth to be so easie then; and also it doth imprint it the more. Besides that, they will runne it ouer so fast at the second time, as it will be no losse of time at all vnto them.

After these they may reade ouer other English bookes. Amongst which, the Psalmes in metre would be one, because children will learne that booke with most readinesse

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Testament.

and delight through the running of the metre, as it is found by experience. Then the Testament, in which the discreet Master may keepe his scholler lesse or more, vntill he think him meet to enter into the Accedence.

Schoole of Vertue.

If any require any other little booke meet to enter children; *the Schoole of Vertue* is one of the principall and easiest for the first enterers, being full of precepts of ciuillitie, and such as children will soone learne and take a delight in, thorow the roundnesse of the metre, as was said before of the singing Psalmes: And after it *the Schoole of good manners*, called, *the new Schoole of vertue*, leading the childe as by the hand, in the way of all good manners.

Schoole of good manners.

5 In what time children well applyed, may easily learne to read English.

By these meanes, children if they be well applyed, and continually kept vnto it, may be taught so to reade within a yeere or little more, as they may bee meet to enter into their Accedence, by that time that they be six yeere old at the vttermoſt; especially if they bee in any measure apt, and much practised in spelling the hardest syllables.

Dividing and distinguishing syllables.

For diuiding or distinguishing of syllables, this one obseruation is to be remembred; That what consonants are vsually ioined in the beginnings of words, those are not to be disioined and separate in the midst of words, except in Compound words. But of this wee shall speake more sildy after. And thus much may suffice for the present, for the speedy reading of English; for hereof I haue had much certaine experience.

Spoken. I cannot iustly dislike of any thing which you haue said herein, it standeth all with so great reason: chiefly to make children so perfect in the hardest syllables. For, they being perfect in these, must needs attain all the rest in a short space. Except onely one thing which you vttered; which indeede seemes a strange Paradox to mee; Namely, that some wise & experienced, would haue childre taught to call and pronounce all their letters, and to spell any syllable before they know a letter on the booke.

Phil. This is very true which you say; it may seeme a Paradox to them who haue not tryed it. I my selfe was of your

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your minde when I heard it first. Yet setting my selfe to 6 To teach little make some triall of it, for the reuerence I bare to him of ones to pronounce whom I heard it, and for that he shewed me experience of their letters, and in a child not foure yeeres old, I found it the easiest, pleasantest and shortest way of all, where one would begin in a school before they know a letter, is the pleasantest way.

1. You must teach them, as I said, to call their five Vowels, and to pronounce them right: Which they will presently How little ones learne, if you doe but onely cause them to repeat them oft will presently ouer, after you, distinctly together thus; *a, e, i, o, u*, after pronounce their the manner of five bells, or as we say; one two, three, foure, five vowels.

2 Then teach them to put the consonants in order before euery vowell, and to repeate them oft ouer together; as To put the consonants in order thus: to begin with *b*, and to say, *ba, be, bi, bo, bu*. So *d*, *da, de, di, do, du*. *f*, *fa, fe, fi, fo, fu*. Thus teach them to say all the before the vowels pronouncing them. rest, as it were singing them together, *la, le, li, lo, lu*; The hardest to the last, as *ca, ce, ci, co, cu*: and *ga, ge, gi, go, gu*. In which the sound is a little changed in the second and third syllables. When they can doe all these, then teach them to spell them in order, thus; What spels *b-a*? If the childe cannot tell, teach him to say thus; *b-a, ba*: so putting first these thus, putting the consonants first. *b*. before euery vowell, to say *b-a ba, b-e be, b-i bi, b-o bo, b-u bu*. Then aske him againe what spels *b-a*, and hee will tell you; so all the rest in order. By oft repeating before him, hee will certainly doe it. After this if you aske him how hee spels *b-a*, he will answer *b-a ba*. So in all others.

Next these, teach them to put the vowels first, as to say, *ab, eb, ib, ob, ub*. Then thus, *a-b ab, e-b eb, i-b ib, o-b ob, u-b ub*. After, what spelles *a-b, e-b, &c*. Thus to goe with them backward and forward, crosse, in and out, vntill they can spell any word of two letters. Then you may adioine those of three letters: Afterwards, all the hard syllables, to tell what any of them spels, till they be perfect in all, or as you shall thinke meet. By this meanes, and by a little repeating of the letters of the Alphabet ouer before them, by Repeating the letters of the Alphabet, three or foure letters together, as they stand in order, so phabes by route.

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as they may best sound in the childrens eares, they will soone learne to say all the letters of the A. B. C. if you will. As to repeat them thus: A. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. u. w. x. y. z. &c. To say them thus by roat, will nothing hinder but further them.

To teach them to know their letters as before.

Then they may presently be taught to know the letters vpon the booke, either one by one, finding first which is *a*, in the Alphabet; and after in any other place. Then to finde which is *b*, and so through all the rest as you will.

To cause them to know the matter by questions, or oft repeating to them.

Then when they are cunning in their letters and spelling, if you make them to vnderstand the matter which they learne, by questions, for a little at the first, they will goe on in reading, as fast as you will desire. The easier and more familiar the matter is to them, the faster they learne.

Any one who can reade, may thus enter children for reading English.

Thus may any poore man or woman enter the little ones in a towne together; and make an honest poore liuing of it, or get somewhat towards helping the same. Also the Parents who haue any learning, may enter their little ones, playing with them, at dinners, and suppers, or as they sit by the fire, and finde it very pleasant delight.

So they may helpe to game their children a yeere or two in learning, at the beginning, & also the Grammar Schooles of this labour and hindrance.

Spond. You haue perswaded mee very much concerning this doubt also, Surely, Sir, howsoeuer this may seeme but a toy, yet all tender parents will much reioice in it, and acknowledge it an exceeding benefir, to haue their children so entred; and this time being gotten in the beginning, will bee found in the end as you truly said. Yet there is another matter that comes vnto my remembrance, about which I haue taken no small grieve and discouragement many a time, concerning this point of reading English. I will mention it here, and desire your iudgement how to redresse it, although it might happely come in fitter afterwards.

The trouble is this: That when as my children doe first enter into Latine, many of them will forget to reade English,

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English, and some of them bee worse two or three yeeres after that they haue been in construction, then when they began it.

Now if you could teach me how to helpe this likewise, that they might as well goe forward still in reading English as in Latine, I should account this a very great benefir. For, some of their Parents, who vse me the kindest, will bee at me, that their children may euery day reade some Chapters of the Bible, to helpe their reading of English. Now this I cannot possibly doe, but they must needs bee hindred in their Latine, in some lessons or necessarie exercises; and either be behinde their fellowes, or else trouble all their fellowes very much, that they cannot goe so fast forward as they should, but stay for these readers. Others being more ignorant or malicious, vpon euery light occasion, are readie to rage & raile at me, for that their children, as they say, doe get no good vnder me, but are worse and worse. For, where-as they could haue read English perfectly (it may be) when they came to me, now they haue forgotten to doe it. Thus am I grieued on euery side, and vexed daily, let mee labour neuer so much, and spend my heart amongst them for to doe them good.

Phil. Sir, herein I can say, as she in the Poet;
Handignara mali miseris succurrere disco.

For I haue tasted deeply of the same grieve vntill verie lately, within this yeere or two. Yet now I seeme to my selfe, to finde as sensible and continuall a growth amongst all my Schollers, in their English tongue as in the Latine. And not onely for the reading of it, but also for vnderstanding it, and abilitie to vtter their mindes of any matter, wherewith they are acquainted, or which they learne in Latine; and also how to expresse the meaning of the Latine in proprietic, and puritie of our owne tongue: so that I am quite deliuered from that clamour.

But to tell you what I thinke, wherein there seemes vnto mee, to bee a verie maine want in all our Grammar schooles generally, or in the most of them; whereof

The income-nicee of children forgetting to reade English, when they enter first into Latine, and how to auoid it. Complaints of Parents for children forgetting English.

Complaint of want of care in our schooles for growth in our owne tongue, as in the Latine.

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I haue heard some great learned men to complaine; That there is no care had in respect, to traine vp schollers so, as they may be able to expresse their minds purely and readily in our owne tongue, and to increase in the practice of it, as well as in the Latine or Greeke; whereas our chiefe induour should be for it, and that for these reasons. 1. Because that language which all sorts and conditions of men amongst vs are to haue most vse of, both in speech and writing, is our owne native tongue. 2. The puritie and elegancie of our owne language, is to be esteemed a chiefe part of the honour of our Nation: which we all ought to aduance as much as in vs lieth. As when Greece and Rome and other nations haue most flourished, their languages also haue been most pure: and from those times of Greece and Rome, we fetch our chiefe patterns, for the learning of their tongues. 3. Because of those which are for a time trained vp in schooles, there are very few which proceed in learning, in comparison of them that follow other callings.

Our chiefe induour should be for our owne tongue.
Reasons.

Few Schooles which haue any regard for our English tongue.

Spond. This complaint is not without iust cause: for I doe not know any schoole, wherein there is regard had hereof to any purpose; notwithstanding the generall necessitie and vse of it, and also the great commendation which it brings to them who haue attained it: but I thinke every minute an houre, yntill I heare this of you, how my trouble and shame may be auoided, and how I may obtaine this facultie to direct my children, how they may goe thus forward, not only in reading English perfectly, but also in the proprietie, puritie and copie of our English tongue, so as they may vtter their mindes commendably of any matter which may concerne them, according to their age and place.

Phil. I will but name the meanes vnto you now: for I shall haue occasion to shew them all more particularly hereafter.

Meanes to obtain this benefit of increasing in our English tongue, as in the Latine.

Besides the daily vse of distinct reading ouer their English parts to get them perfectly, and of right reading all other things which they learne in Latine, as your selfe doe know; these meanes following, by the blessing of God will accomplish your desire.

1. The

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1 The continuall vse of the bookes of construing of ^{1 Daily vse of Lillies Rules} Lillies Rules, by causing them to learne to construe, and to ^{Lillies rules construed.} keepe their Grammar rules, onely by the helpe of those translations. This I finde one very good vse of these books, besides some other which I shall mention after.

2 The daily vse, and practice of Grammaticall translation in English, of all the Schoole Authours, which the ^{2 Continuall practice of English Grammaticall translations.} yonger sort doe learne; causing them each day out of those to construe, and repeate, whatsoever they learne. This I also haue prooued by happie experience, to be a rare helpe to make young Schollers to grow very much, both in English and Latine. But of all these, for the manner, benefits, and vse of them, I shall haue occasion to speake at large.

3 Besides these, they would haue euery day some practice of writing English heedily, in true Orthographie; as also of translating into English; or, of writing Epistles, or familiar Letters to their friends, as well in English as in Latine. Amongst some of them, the reporting of a Fable in English, or the like matter, trying who can make the best report, doth much further them in this. And generally, amongst all those that can write, the taking of notes of Sermons, and deliuering them againe, or making repetitions, is a speciall meanes. Also struiuing to expresse whatsoever they construe, not onely in proprietie, but in varietie of the finest phrase, who can giue the best. This chiefly in the higher fourmes: So reading forth of Latine into English; first in proprietie, then in puritie. By these, and some vse of the Historie of the Bible, and the like, which I shall be occasioned to mention after; you may finde their growth, according to your desire, and much about your expectation.

3 Translating and writing English, with some other Schoole exercises.

Spond. Vndoubtedly Sir, these must needs be very auailable; because schollers may haue hereby, so much vse of the English euery day, about that which is practised in any Schoole which I haue knowne. But for any such translations of the Schoole-Authours, I haue not heard of them.

D 4

Onely

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Onely I haue seene the bookes of construing *Lillies* rules, and some of my children haue them, though I feared that it would rather make them idle, being but a truants booke. Indeed I neuer conceiued so much of them as you say: I shall better thinke of the vse thereof.

Phil. There is not the best thing but it may be abused. But for that booke as the others, I shall shew and proue vnto you the commodities of them, aboue all that you would imagine. Experience makes mee confident: Yet to returne vnto your selfe, concerning the complaint of the Parents for their children going backward in reading English, when they first learne Latine; the chiefe fault in truth is in the Parents themselues; although wee poore schoole-masters must be sure to beare all. For if such murmuring Parents would but cause their children, euery day after dinner or supper, or both, to reade a Chapter of the Bible, or a piece of a Chapter, as leisure would permit, and to doe it constantly; thereby to shew their loue to the Lord, and his Word, and their desire to haue the Word dwell plentifully in their houses, to haue their children trained vp in it, as young *Timothy* was; then, I say, this complaint would soon be at an end: for they should either see then, their children to increase in this, or else they should discern the fault to bee in their childrens dulnesse, and not in our neglect. Notwithstanding, sith that they are so very few of whom wee can hope; that they haue any care of this durie in their houses, in respect of all the rest who omit it, and yet all the blame must surely rest on vs, it concerneth vs so much as we can to redresse it; and therefore vse all good meanes, to cut off all occasions of clamours, and of discrediting our selues, and our schooles, and to contend for the greatest profiting of our children, as well in this, as in any other part of learning; the vse of this being, as we heard, most generall and perpetuall.

Spond. You haue directed me very rightly how to answer such Parents: now I shall be able to shew them where the fault is, & be calling vpon them to redresse this at home.

I shall

The chiefe fault
of the children
going backwards
in reading Eng-
lish, when they
first learne La-
tine, is the Pa-
rents themselves.

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I shall also indeuour to put all this in vre, and more as you make the particulars more fully knowne vnto me; and as I shall finde by triall the fruit hereof. But now, that you haue thus satisfied me in al these my doubts; I cannot but demand yet one other point, wherein I finde another great want, though not comparable to the former; because there is not so much vse of it: which is about the ordinarie numbers or numbring. For I am much troubled about this, that my readers and others aboue them, are much to seeke in all matters of numbers, whether in figures or in letters. Insomuch, as when they heare the Chapters named in the Church, many of them cannot turne to them, much lesse to the verse.

Phil. This likewise is a verie ordinarie defect, & yet might easily be helped by common meanes, in an houre or two. I call it ordinarie, because you shal haue schollers, almost ready to go to the Vniuersitie, who yet can hardly tell you the number of Pages, Sections, Chapters, or other diuisions in their bookes, to finde what they should. And it is, as you say, a great & a foule want; because, without the perfect knowledge of these numbers, schollers cannot helpe themselves by the Indices, or Tables of such books, as they should vse, for turning to any thing of a sodaine: although it be a matter whereof they should haue vse all their life long. And to conclude, it is a great neglect, because it is a thing so easie, as that it may be learned in so short a time, only by most vsuall meanes, as by these following. For numbers by letters, vse but only to appose them, according to the direction in the Latine Grammar at *Orthographia*, and they wil do them presently. As if you aske what I. stands for, what V. what X. what L. &c. And back againe, what letter stands for one, so what for fise, or for ten. But especially if you desire to haue them very ready herein, cause them to haue these written, & then to practise to read them ouer often, vntil that they can answer any of them perfectly. Warn them also to remember alwaies, that any number set after a greater, or after the same number, doth adde so many mo, as the value of that later number is. As, I. set after X. thus, XI. doth make eleuen. XV. fifteene.

An ordinarie
fault, that most
Schollers are to
seeke in matters
of common num-
bers, which they
may be taught in
an houre or two.

Numbers by let-
ters known easily,
yet oft neglected.

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teen. XX. twentie. But being set before, they doe take away so many as they are : as I. before X. thus, IX. nine.

If you wish an example more at large, this may serue; let each of them that should learne, haue a brieft of these, after this manner, to shew them all the chiefe numbers. I. one, II. two, III. three, IIII. or IV. foure, V. fve, VI. fix. VII. seuen, VIII. eight, IX. nine. X. tenne, XI. eleuen, XII. twelue, XIII. thirteene, XIIIII. fourteene, XV. fiftene, XVI. XVII. XVIII. XIX. XX. XXI. XXV. twentie fve. XXX. thirtie, XL. fortie, L. fiftie, XC. ninetie, C. a hundred, D. fve hundred, M. a thousand. And thus much shortly for numbring by letters.

Numbers by
figures.

For the numbers by Figures, this rule must also bee obserued; That the Figures doe signifie in the first place so much onely, as if they were alone, or one time so many. In the second place tennes, or ten times so many. In the third place, hundredths, or a hundred times so many. In the fourth place thousands, or a thousand times so many. In the fift place ten thousands. In the sixt place hundredth thousands; the places being reckoned from the right hand to the left. As for example, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. twentie. 21. 22. 23. &c. 30. thirtie. 31. 32. 40. fortie. 41. &c. 50. fiftie 51. 60. sixtie, 70. seuentie. 80. eightie. 90. ninetie 100. a hundred. 101. a hundred and one, 102. 110. a hundred and ten. 120. a hundred and twenty. 130, &c. 200. two hundred, &c. 1000. a thousand. 10000. ten thousand. 100000. a hundredth thousand.

These being learned backwards and forwards, so that your scholler be able to know each of them, to call them, or name them right, and to finde them out, as the child should finde any letter which he is to learne : in a word, to tell what any of these numbers stand for, or how to set downe any of them; will performe fully so much as is needfull for your ordinarie Grammar scholler. If you do require more for any, you must seeke Records Arithmetique, or other like Authors, and set them to the Cypthering schoole.

Spoud.

THE GRAMMAR SCHOOLE.

Spoud. This is a defect that I see is most easily supplied by a very little paine and care in examining. I haue troubled you ouerlong in this, being in it selfe so very a trifle, though the want generally be to be blamed. Now therefore let vs hasten vnto our profession for the Grammar Schoolemaster. For I desire earnestly to be in our own element, as more besitting and besecming our place.

Phil. I am very willing to make all the haste that we can; ^{why this Dialogue is so long.} for this I see, that though we neither vse digressions, nor needlesse words; yet this our conference will proue very long, before that I can make my mind plain vnto you: Vnlesse I should be so short, as either to be obscure, or to omit many things which I take to be very necessarie : But yet before we come to make entrance into the Latine, if we do keepe order, we are to goe thorow the way of writing, as being more generall, and which chiefly appertaineth also to our English tongue; in respect of our more frequent vse of it : I meane chiefly for the writing of our ordinarie hand called the Secretarie hand, which is almost wholly in vse amongst vs.



CHAP. IIII.

*How the Master may direct his Schollers to write
very faire, though himselfe be no good
Pen-man.*

Spoud.

TO come therefore vnto writing, and the manner *Faire writing a* of teaching it; That which you affirme may be *great benefit* done herein, cannot but be a very great benefit, *and ornament to* and a notable grace to schooles, and also to all learners. *Schooles.* ning, if it can be so effected : That all Schollers in generall may be directed to write commendably, and a great part of them which are more apt to write very faire; and that in the *seuerall*.

THE GRAMMAR SCHOOLE.

*It hath been a
received opinion
among many,
that a good
scholler can not
be a good writer.*

faeuerrall hands of the learned tongues, as they doe proceede in euery one of them. For many of the best Schollers haue beene wont to write very ill; insomuch, as it hath beene a receiued opinion, as you know, amongst very many, That a good Scholler can hardly be a good pen-man. Moreouer you shall find very few good writers in Grammar schooles; vnlesse either they haue been taught by Scriueners, or by themselves maruellous apt hereunto, and very rare, or where the Master doth apply himselfe chiefly to teach to write.

*The trouble of
School-masters,
for the want of
this facultie to
teach Schollers
to write.*

The want of this, hath bin another part of my griefe: for besides the complaint and grudging of the Parents; I haue also seen, after they haue bin a great while with me, that they haue not bin able to write so, as to be fit for any trade; but they must after be set to learne of the Scriuener: much lesse haue they bin able to write a letter to their friends, or to perform any such businesse with their pen, in any commendable maner. You shall therefore do me no lesse a pleasure, then in the former, if you can direct me, how to help all these euils, and to attaine to that dexteritie, whereof you speake.

Phil. I hope to satisfie you herein also. But first relate vnto mee, what courses your selfe haue taken, to teach your Schollers to write; whereof you haue found so little profit: and after I shall adde, as in the former, what I haue learned, to the better effecting hereof.

*The ordina-
ry course in Schooles
to teach to write.*

Spend. Surely I haue done this: I haue daily set them copies, so well as I could, which hath bin no small toile vnto me: or else I haue caused some of my Schollers, or some others to doe it. Also I haue made them now and then to write some copies; and it may be, I haue corrected them for writing so badly, or guided some of their hands, or shewed them how to amend their letters. This I take to be the most that is done in Schooles ordinarily; vnlesse any do procure Scriueners to teach in their townes: whereof we finde no small inconueniences.

Phil. I take it to be as you say, that this is all which is done in most Schooles: and hence so many of vs haue experience of the like murmurings against vs. Now I will let you see

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see plainly, and as familiarly as I can, how to help this euill, and to attaine this so great a benefit.

1 The Scholler should be set to write, when he enters in- *1 When Schollers
to his Accidence; so euery day to spend an houre in writing, should begin to
or very neere. write.*

2 There must be speciall care, that euery one who is to write, haue all necessities belonging thereunto; as pen, inke, paper, rular, plummet, ruling-pen, pen-knife, &c. *2 To haue all
necessaries.*

3 The like care must be, that their inke be thin, blacke, *3 Inke and pa-
cleere; which will not runne abroad, nor blot: their paper per of what sort.* good; that is, such as is white, smooth, and which will beare inke, and also that it be made in a book. Their writing books *writing bookes
would be kept faire, strait ruled, and each to haue a blotting kept faire.* paper to keepe their bookes from soyling, or marring vnder their hands.

4 Cause euery one of them to make his own pen; other- *4 Euery one to
wise the making, and mending of pens, will be a very great learne to make
hinderance, both to the Masters, and to the Schollers. Be- his owne pen.* sides that, when they are away from their Masters (if they haue not a good pen made before) they will write naught; because they know not how to make their pens themselves.

The best manner of making the pen, is thus:

*The manner of
making the pen.*

1 Choose the quill of the best and strongest of the wing, which is somewhat harder, and will cleaue.

2 Make it cleane with the backe of the pen-knife.

3 Cleaue it strait vp the backe; first with a cleft, made *Cleft of the pen.* with your pen-knife: after with another quill put into it, riuie it further by little and little, till you see the cleft to be very cleane: so you may make your pen of the best of the quill, and where you see the cleft to be the cleaneest, and without teeth. If it doe not cleaue without teeth, cleaue it with your pen-knife in another place, still neerer the backe: for if it be not strait vp the backe, it will very seldome run right. After, make the nebbe and cleft both about one length, somewhat aboue a barley corne breadth, and small; so as it may let downe the inke, and write cleane. Cut the nebbe *The nebb of the
first slant downewards to make it thinne, and after strait pen.*

ouer-

THE GRAMMAR SCHOOLE.

ouerthwart. Make both sides of equall bignesse, vlesse you be cunning to cut that side, which lieth vpon the long finger, thinner and shorter; yet so little, as the difference can hardly be discerned. But both of equall length is accounted the surest.

*The surest way
for making the
pen.*

The speediest and surest way to learne to make the pen, is this. When your Scholler shall haue a good pen fit for his hand, and well fashioned; then to view and marke that well, and to trie to make one in all things like vnto it. It were good for the learner to procure such a pen made, and to keepe it for a patterne to make others by, vntill he be very perfect in it. A childe may soone learne to make his pen; yet, few of age do know how to make their owne pens well, although they haue written long and very much: neither can any attaine to write faire without that skill.

*How to hold the
pen.*

Next vnto this, cause your scholler to hold his pen right, as neere vnto the nebbe as he can, his thumbe and two fore-fingers, almost closed together, round about the nebb, like vnto a Cats foote, as some of the Striuers doe terme it.

*To carry the pen
so lightly as to
glide on the
paper.*

Then let him learne to carry his pen as lightly as he can, to glide or swimme vpon the paper. So hee shall write the clearest, fairest, and fastest, and also his pen shall last the longer.

*Copies.
In stead of set-
ting copies, to
haue copie booke
fastened to the
top of their
bookes.*

In stead of setting of copies, and to saue that endlesse toile, let euery one haue a little copie booke fastened to the top of his writing booke, with a strong thread of a span long, or thereabout; that alwaies when he writeth, he may lay his copie booke close before him, and that the side of the copie may almost touch the line where he writeth, that his eye may be vpon the copie, and vpon his letter both together. And also, to the end that euer when he hath done writing, he may put his copie booke into his writing booke againe; so that the copie may neuer be out of the way, nor the Scholler write without it.

The fittest volume for their writing booke is, to haue them in *quarto*.

More-

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Moreouer, the copie bookes would be made thus: Not *Maner of the* about two inches in breadth; foure or six copies in a booke, *copie bookes.* halfe Secretary, halfe Roman. The copie books might be made thus most fitly, as I take it.

1 One line of small letters, of each letter one, except in those which haue letters of diuers kinds, and therein both kinds to be set downe: as i. j. s. s. u. v.

Vnder the line of small letters, would be set a line of great letters, after the same manner; and vnder them both a line or two of ioyning hand, containing all the letters in them.

Examples of both sorts for the present, vntill better can be found, may be these. I meane copies both of Secretarie and Romane, containing all the letters in them.

For Secretarie thus:

Exercise thy selfe much in Gods book, with zealous and seruent prayers and requests.

For Romane thus:

Equore cur gelido zephyrus fert xenia kymbis?

Respect not the verse, but the vse.

Vnder all these, may be fitly set in very little roome those characters or letters, out of which all the rest of the letters may be framed: as in the small letters in Secretarie, m. i. r. v. z. c. In the great letters, C D So vnder the Roman copies after the same maner.

In the end of the copie bookes, in a page or two, might be set downe all the hard syllables mentioned before. That by oft writing them ouer, they might be helped to spell, and to write true Orthographie. And after those, the numbers mentioned; to be able to write or to tell any of them vpon the book without it. Then what scholler so euer were not able to tell any of them, after a little poasing, were well worthy to be corrected. If such copie books were finely printed, being grauen by some cunning workman, and those of the most perfect and plaine formes of letters, that could possibly be procured, in a strong and very white paper, one Booke or two of them would serue a scholler neere all his time, that he should neuer need to change his hand.

*Examples of co-
pies containing
all the letters in
one line of ioy-
ning.*

*The hardest syl-
lables and prin-
cipal numbers to
be set in the end
of the copie books.
The copie books
to be printed
and how, will
the benefit of
them.*

The

THE GRAMMAR SCHOOLE.

Inconuenience
of following
diuers hands.

The often change and following of diuers hands, doth asmuch hinder writing, as often change of Schoolemasters doth hinder learning. Therefore the best is to be chosen at the first, and euer to be stucke vnto without alteration, if it may be.

The best written
copies to be pro-
cured.

In the meane time, vntill such copies can be had, some would be procured of the master, to be written by the best Scriuener who can be gotten, after the manner aforesaid, for each scholler to haue one to fasten to his booke, and to vse as before.

Inconuenience
of the lacke of
such bookes.

Otherwise when for lacke hereof, the Master, or Vsher, or some other Scholler is compelled euery day, to write each scholler a new copie; it is both an endlesse toyle, and also an extreme losse of time: besides theinconuenience mentioned, of change of hands, and that few Masters or Vshers are fit pen-men, to write such copies as were necessarie.

Lastly, because through want of such copies, schollers do write ordinarily without direction or pattern, in all their exercises, whereby they either grow to very bad hands, or doe profit in writing, little or not at all.

Faire writing to
be practised by
all the Schollers
once euery day.

This exercise of writing faire, would be practised by all the Schollers thorow the Schoole, at least once euery day, for an houres space or neere; and that about one of the clocke: for then commonly their hands are warmest and nimblest.

Generall rule in
writing; To
make all like
vnto the copie.

Now those that write exercises, may take the opportunitie of that time, to write them so faire as they can.

In all writing this generall rule would be obserued straightly, to cause them to strue to make euery letter, as like to the copie letter in all proportion, as the one hand is to the other. And that they neuer thinke a letter good, vntill no difference can be found between it and the copie letter, that it cannot be discerned whether is the better.

To keepe euen
compasse.

Great care would be had withall, to make euery writer to keepe euen compasse in the height, greatnesse, and breadth of his letters; that no one letter stand either

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too high or too low, be ouerlong, or ouershort, nor any way too bigge, or too little, too wide, or too narrow.

To the end, that they may write of euen height; cause them to rule their bookes with a ruling pen, and then that they make the body of each letter, to touch their rules on both sides, I meane both at the tops and bottomes of the letters; but not to goe one haire breadth higher or lower. Thus by practice the scholler will in time attaine to write very faire of himselfe without any ruling pen.

That euery one may rule their bookes thus, cause them to haue each his ruling pen, made of a quill, somewhat like vnto a pen; but onely that it is to be made with a nocke in the neb or point of it, like the nocke of an arrow, the nebs of the nocke standing iust of the breadth of their copie letters asunder, that they may rule their rules meet of the same compasse with their copies.

The points of the nebs of the ruling pens, must not be made ouer-sharpe, nor pressed downe ouer-hard in ruling; because they wil then race the paper, and make it that it will not beare inke. They are moreouer to rule but a few lines at once: because the lines being drawne but lightly, will soon goe out, and not be seene before that the learners come to write in them.

Also this care must be had in ruling, to carry the ruling pen so euen and straight forward, that both the lines which are drawne by it, may be seene together; or else to draw the lines so oft ouer with the same, vntill that both the lines may be well seene. This would be obserued carefully, vntill that time that they can begin to write euen and straight of themselves: for the euen compasse doth especially grace a hand, and the faire shew of it will cause children to take a delight in writing faire.

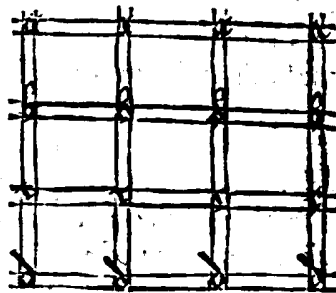
Euery scholler who writeth Latine, should haue two of these ruling pens: one for Secretarie, and another for Romaine; or else to haue one made of iron or brasce, the one end for the one, the other end for the other.

Moreouer, the books of all the new beginners or enterers, whilst

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whilst they write letters, would be ruled well with crosse lines, with the ruling pens on this manner: It is found to direct them very much.

*Ruling the books
of the yong be-
ginners with
crosse lines thus.*



*Benefit of this
ruling.*

Thus their books shall be kept faire. The compasse or the space within the crosse lines, serues to keepe and guide the body of each letter to make it of a iust proportion. The straight lines direct and guide the childe to make euery stroke straight forward, or vp and downe, and also how to frame the head and taile of each letter.

*The compasse in
greatnesse or
meerenesse of the
letters.*

Thus much for the compasse of the letters; chiefly in the tops and bottomes of the letters.

Now that the letters may not be ouer bigge or ouer little, set too neere one another or far off, this may be one good direction;

Cause your scholler to draw his lines, on which he will write his copies, of the very same length with the length of the line of his copie: and then if he write iust so much in his line as is in the copie, it is very like that he makes his letters of a good proportion, not too bigge nor too little, and the compasse euen, not one ouer neere, or far off from another. But if he write more in a shorter space, then is in like space in the copie, he either makes his letters too little, or sets them too neere one another; letters, or words, or both. And so on the other side, if he write lesse in a line, then is in his copie in the same space, and length, then he makes his letters too bigge, or too wide asunder.

The letters would be ioyned in euery word: yet so, as no one be set ouer neere another, but iust as the copie, obser-
uing

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uing blacks and whites, as the Scriuener tearmeth them. And each word in a sentence, would be set about the breadth of an *a*; or an *e*, from one another.

For writing straight without lines (after that they haue practised this a good while, to write with double lines, ruled with the ruling pen, and after with single lines) this may helpe to guide them well; to cause them to hold their elbow so close to their side and so steadily, as they can conueniently: for the elbow so stayd, will guide the hand as a rule, especially in writing fast. Afterwards, looking at the end of the line, as we vse to try the straightnesse of an arrow, they shall see easily where it is crooked. Practice will bring facility.

*Writing straight
without lines.*

These also may be speciall furtherances for the first enterers: When the yong scholler cannot frame his hand to fashion any letter; besides the guiding of his hand, and also the shewing where to begin each letter, & how to draw it, some doe vse to draw before them the proportion of their letters, with a piece of chalke vpon a boord, or table, or with a piece of black lead vpon a paper; and then let the child try how he himselfe can draw the like vpon it; and after this to let him to doe it with his pen, following the letter of his booke.

*Speciall further-
vances for the
first enterers
in writing:
when they can
not frame a
letter.*

Or thus; Let him take a dry pen, that cannot blot his book, and therewith cause him to follow that letter in his copie, which he cannot make, drawing vpon the copie letter very lightly, & a little turning the side of the pen, where the letter is small; but leaning harder vpon it where it is full, & there also turning the broad part of the pen. Onely warne him to be careful, that he do not hurt the letter in the copie, by his hard leaning vpon his pen, or by the ouermuch sharpnesse of it. Thus let him follow his copie letter, drawing his pen so oft vpon it, vntill he thinke his hand will goe like vnto it. Then direct him, to try with another pen with inke, whether he can make one like to that of his copie. If he cannot, let him goe to it with his dry pen againe, vntill that he can fashion one like vnto it.

*To follow a letter
with a dry pen.*

This also is a speciall obseruation: That the more lea-
suredly the childe draweth at the beginning, as the Painter

*Leasuredly draw-
ing as the Pain-
ter.*

THE GRAMMAR SCHOOLE.

doth, and the more lightly, the sooner a great deale he shall learne to frame his hand to write faire.

To learn to make one letter well first, then another.

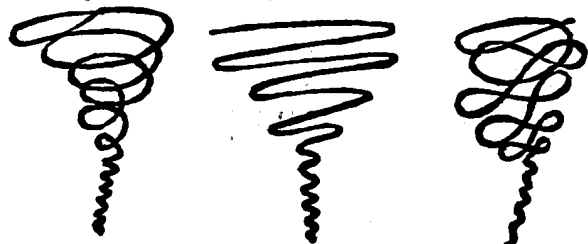
This likewise some good Scriueners obserue; to suffer the child to learne to make but one kinde of letter at once, vntill they can make that in some good sort, then another: as first *a*, then *b*. But especially to begin with those letters, out of which all the rest may be framed, to make them perfectly, as *m, c, s, v, z*. For so all the rest will be the easier.

To helpe to write cleane, fast and faire together.

To helpe to write cleane, fast and faire together, call oft on your schollers to exercise their hands in making of *f* strokes, that is, dashes of *f*, and *s* thus *ff*; and the stroake of the great *C*, and *B*, thus, *CC*

Making flourishes, gliding upon the paper.

Also some vse to cause the learners, to practise their hands to run vpon the paper, either with inke or without, vntill they be very nimble and cunning to glide vpon the paper; and namely, to make certaine rude flourishes.



To obserue ornaments of writing.

Call on them in all exercises, to be carefull to obserue the graces of letters: as the keeping of great letters, accents, points, as comma, colon, period, parenthesis, and whatsoever may serue for the adorning of writing; and euermore to take a delight in writing faire: which delight is in each art the one halfe of the skill; but to fly all long tangles of letters, and to make all their letters so plaine as they can: the plainer the better. Beware that you suffer no one to learne a bad hand, or to make any bad letter, so neere as you are able to preuent it. For it will be found much harder to teach such to forget their bad letters and hands, then to teach other which neuer learned, to write the good.

To make the letters most plaine.

Mischiefs of getting a bad hand.

So that if you teach such, a better hand, after that they haue learned and been long inured to the worse; although they seeme

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seeme to haue learned to write well, yet vnlesse they be holden continually to practise their good hand each day a little, they will fall vnto their bad hand againe: so great force hath any euill custome.

This therefore must be our wisdome, to procure from the beginning the most excellent copies, for our schollers, whatsoeuer they cost; and to keep them constantly to them: they will soone quite the cost both to Master and Scholler.

To the end that any Master may be the better able to teach thus; let him either try to attaine this faculty of writing faire (which much commends a Master) or at least, let him labour to be well acquainted with these directions, or the like: and also let him cause his Schollers to obserue them constantly; or so many of them as need shall require.

And to this end, let him vse to walke amongst his Schollers as they write all together; & see that they do practise these things duely: but chiefly that euery one haue his copy book layed close before him; and to marke well wherein any one of them misseth in any letter or stroke, that it is not like to the copie, there to point him to the copie, and to shew him where they differ, or to cause him to compare them himselfe: so to appoint them to be mending their faults, vntill their letters be in all things like the copie letters. And what letters they make the worst, to make them so oft ouer, in some void place of their booke, or some waste paper, vntill those be as good as any of the rest, and like the copie, as was said. Amongst others, to looke specially to these three letters together, *f, g, h*. and to *m*. which being well made, do grace all the rest, and yet are commonly made the worst of all.

Thus any one of these Schollers, chiefly one of them who write the best, may helpe the Master to direct the rest.

By these meanes the Schoole-master may bring many of his Schollers to be very good pen-men, and all generally to some competent sufficiencie, to the credit of the Schoole, the good contentment of the parents, and the great benefit of the Schollers, though he cannot write well himselfe, if hee can but onely thus farre forth direct,

To procure the most excellent copies from the beginning. That the Master may teach his Schollers to write faire, what to be done.

To walk amongst the schollers, to see they obserue these directions.

To obserue all the bad letters and faults in writing.

Any Scholler may helpe the Master.

The meanest writers may bring many of their schollers to be good pen-men.

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as to cause his Schollers to follow these obseruations.

Hereby the Schooles also may be freed from hauing any need of the Scriueners, which go about the country, at least, which go vnder the names of Scriueners, & take vpon them to teach to write; and doe oftentimes very much hurt in the places where they come. For they draw away the mindes of many of the Schollers from their bookes; euen of all such as cannot endure to take paines, nor haue any great loue of learning, and cause many of good hope to leaue the schoole vtterly. Besides that, very often, so soone as euer these Scriueners are gone, the schollers whom they haue taught, do forget what they seemed to haue gotten by them, vnlesse they be kept to practise their writing daily.

So that all that cost and time is commonly lost; besides the former inconueniences, that sundry by them lose all the learning which they had gotten. Also most of the yonger sort, who seem to write faire, and so leaue the Schoole in a conceit of that which they haue gotten by the Scriuener; yet doe write so false Orthography, as is loathsome to see, and ridiculous to reade.

For these properties should be ioyned together in euery pen-man, who would haue any approbation; to bee able as well to write a good stile (I meane to indite, and to expresse his mind in some good forme of words, and true Orthography) as to write faire.

As for the vse of Scriueners in the common schooles, it would be this (if any); either to make euery scholler his book of copies, to vse after the manner prescribed, vntill such printed ones can be had: or else to set all the schollers in a good way of writing, for right framing their letters, and the like. To do it only at such times as the Master shall appoint; that it may be without any great hinderance to the schollers for their learning, and warily preuenting all the former inconueniences. For schooles and good learning being such a singular benefit, and so great a gift of God to Church and Commonweale, all hinderances would be wisely foreseene, and heedily preuented.

These

To auoid the
euils by reme-
ding Scriue-
ners.

Things necessa-
rily required in
commendable
writing.

The vse of
Scriueners in
the Grammar
Schooles, what.

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These are the speciall helps which hitherto I haue learned, for the direction of schollers in writing: and by these I am assured vpon triall, that what is promised in this behalfe, may be effected through Gods blessing.

Spond. Sir, these must needs be very profitable: yet my memory being weake, and they many, I shall hardly thinke of them, to put them in practice. I pray you therefore repeat vnto me againe in a word or two, which of them you take to be the principall, and of most continuall vse.

Phil. These I take to be the principall, & almost the summe of all; and which would euer be had in memory: that the schollers haue good pens, thin ink, faire & good copy books, and those made fast to their bookes, to haue them euer laid close before them whe they are to write faire; which would be once euery day; and then all of them together. That they haue their bookes ruled strait and lightly, and that with ruling pens amongst all the yonger sort: and that therein a care be had, that they euer touch both the lines of the ruling pen with the bodies of their letters. Also that they haue their faults shewed them, by pointing them to the copy letters; and where their letters are vnlike to the copy, there to cause them to be amending them continually, vntill they attaine to write as faire as it. To call on them euer to haue an eye to the copy, & to haue the fashions of the letters in their minds. To take a delight in writing, struing who shall doe the best: to this end, to let their hands glide lightly on the paper; to strue to write very cleane; to make minimes, and such like letters sharpe at tops and bottomes, or iust to the proportion of their copies: to hold their pens very low: their elbow something neere their side: to keepe their copies and bookes faire, vnblotted and vnscrauled: to haue void places or waste papers for assaies, &c.

Most shortly, these three are almost all in all; good copies, continuall eying them well, a delight in writing: although I thinke it very necessary, that you be acquainted with all the former directions as they are set downe at large, to vse them as need shall require. You may soone attaine the knowledge

The summe of
the principall and
most necessary
directions for
writing, to be
euer remembred,
and therefore
here shortly
repeated, that
we may haue a
briefe notion of
them.

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of them, when you haue them written down: the labour of learning them will be nothing to you in regard of the benefit; and much lesse in regard of the long searce and obseruation, which I haue vsed to finde them out.

Spond. It is true indeed; and I am the more beholden vnto you: but giue me leaue this one word; that which you said euen now, may seeme to make very much against the Scriueners.

This maketh nothing against the honest Scriueners, but to prevent the abuse of shifters, and hurt to schooles.

Phil. Not at all; it only helpeth to redresse the great abuse by some shifters, who goe vnder the name of Scriueners; for all good Scriueners haue their callings and employments, wherein to serue to the profit and good of the Commonwealth, and not vnto the hurt thereof. This onely may reach vs to prevent and auoid those intolerable abuses, and hurts to schooles mentioned; whereof there hath been, and is daily, so much experience.

Spond. Sir, I cannot but like of your answer; I my selfe haue had some experience of the truth of the complaint: it is very necessarie that such euils should be prevented. Now therefore that you haue thus shewed me how to make my schollers good pen-men, and that they may grow therein, as in their schoole learning; and thus prepared the way to our Grammar schoole: let vs at length come to that which hath been the speciall end of my iourney, and wherein our chiefe trauel & employment lyeth. And first let vs begin with the rudiments of the Grammar; I meane the Accedence; wherein our first entrance is.

Phil. Very willingly: but first let me acquaint you with certaine generall obseruations, which concerne our whole course of teaching, and whereof we shall haue almost continuall vse; lest we be troubled with repeating them often after.

Spond. It is well aduised, that we may doe all things the most shortly, and in the best and easiest order that we can: I pray you therefore shew vnto me what those generall obseruations be.

CHAP.

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CHAP. V.

Of certaine generall Obseruations to bee knowne of Schoole-masters, and practised carefully in all Grammar learning chiefly. And first, of causing all things to be done with vnderstanding.

Phil.

FOr the generall Obseruations, the first may be this:
1. That Schollers be taught to do all things with vnderstanding; and to be able to giue a reason of euery matter which they learne. And so in euery lecture which they learne in any tongue, first to vnderstand the matter of it, and the lesson will be learned presently.

Schollers are to be taught to do all things with vnderstanding, and to know the matter before in generall.

But before I speake any more of this, I pray you let me heare of you what course you haue taken in this point.

Spond. This first obseruation seemeth strange vnto me, at the very naming of it. I my selfe haue vsed onely this course, and I thinke it to be all that is done in most of our countrey Schooles; To giue Lectures to the seuerall formes, or cause some Scholler to do it. And therein first to reade them ouer their Lecture, then to construe them, and in the lower formes to parse them. So when they come to say; to heare them whether they can reade, say without booke, construe and parse. More, as I take it, is not much vsed, for the vnderstanding and making vse of them.

The common course to do all things without vnderstanding the reason of them, or how to make vse of any thing.

Phil. I know it to be as you say; and do hold it to be a verie great defect in Schooles generally: yea a farre greater hinderance to learning, then that of letting them to lose so many yeeres, before they begin to learne. For this is a matter which of all other concerneth the credit of Schooles, and furthereth learning wonderfully; to teach Schollers to vnderstand whatsoeuer they learne, and to be able

The defect here of exceeding great.

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able to giue a reason of euery thing why it is so; and to doe this from the lowest to the highest. My reasons are these:

To do all things by reason, brings almost double learning.

1. Because if it were rightly knowne, and constantly practised in Schooles, it would bring forth very neere double so much good and sound learning, as is now gotten commonly.

2. It would bring withall, so much ease, pleasure and delight, both to all teachers and learners, and also so much certainty, and cause them to go forward with such cheerefulness, boldnesse and contention, as will hardly be beleueed vntill it be tried by experience. In a word; It would cause all things to be gotten much more speedily, layed vp more safely, and kept more surely in memory. Therefore, that old rule is true;

Legere & non intelligere negligere est.

To reade without vnderstanding and knowledge how to make vse, is a neglect of all learning.

To reade and not to vnderstand what we reade, or not to know how to make vse of it, is nothing else but a neglect of all good learning, and a meere abuse of the meanes and helps to attaine the same. It is no other thing but a very losse of our precious time, and of all our labour and cost bestowed therein, in regard of that which is read with vnderstanding.

We may see triall hereof sundry ways.

Triall of the difference betwene learning with vnderstanding and without.

1. Schollers examined together, whereof one vnderstandeth, and can giue reasons of things, the other not.

1. Let children be examined together; I meane such as of whom one of them alone hath bene taught to do all things by reason and with vnderstanding; so that he is able to giue you a plaine reason, and make the right vse of euery thing, which he hath learned: the other haue learned onely to say without booke, to construe and parse; then marke the difference. Although all these learne one and the same Author; yet when they come to the triall, you would thinke that one to haue all learning, when you heare him to giue a reason of euery thing, and that he can make vse of all things; all the rest to haue almost nothing at all, or at least nothing in regard of that one so taught.

2. In getting a lesson, how to do it soonest, and in the best manner.

2. Proue it thus in getting learning.

Teach your Scholler one lesson which you cause him to vnderstand perfectly before; another of the same matter, whereof he vnderstandeth little or nothing; and then trie whe-

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whether he will not do that, whereof he vnderstandeth the meaning and reasons, almost in halfe the time, which the other will require. And this also so, as you may euidently discern it, that he will do it with much more ease, certainty and boldnesse, then he can do the other.

3. We our selues may make triall of it by our owne experience, in construing any difficult piece of Latine, Greeke, or Hebrew, or committing any thing to memorie; whether if so be that we do but vnderstand the matter of it before perfectly, we shall not do it in halfe the time, and with one halfe of the labour, that otherwise it would require.

3. In our owne experience, construing or studying out any difficult place in any Author or tongue.

Or if we would write or speake of any thing, let vs proue it but thus: If we first vnderstand the matter well, and haue it perfectly in our head, whether words to expresse our minds will not follow as of themselves.

To this very purpose, for confirming the truth hereof, and to keepe a continuall remembrance of this point; these three verses of *Horace* were worthy to be written in letters of gold, and to be imprinted in the memorie of euery one who is desirous to get the best learning: for so they would indeede proue golden verses, and make vndoubtedly golden times;

*Scribendi rectè sapere est & principium & fons:
Rem tibi Socratica poterunt ostendere charta;
Verbaq; pronisam rem non innisa sequentur.*

The meaning of the verses, I take it to be this: To attaine to this facultie, to be able to write or speake of any matter, and so to come to all excellent learning, the very first and chiefe fountaine, and that which is all in all, is to vnderstand the matter well in the first place. As for store of matter, the writings of learned men (such as *Socrates* was) will furnish you abundantly therewith.

And when you haue the matter thoroughly in your head, words will follow, as waters out of a Fountaine, euen almost naturally, to expresse your mind in any tongue, which you studie in any right order.

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This will be found to be true in Latine, Greeke, Hebrew, and by a like reason in euery other tongue, and in euery facultie: whether we would write, speake, learne, resolute, or remember and lay vp for euer.

One chiefe cause why Virgil and others writ so eloquently, because they were so ripe in vnderstanding, and had such store of matter.

This was a principall cause that made *Tully*, *Ouid*, *Virgil*, and some others so to flow in eloquence; and especially *Virgil*, whom men worthily account the chiefe of all Latine Poets, because they did vnderstand so fully whatsoever they writ of. I might instance this also in Preachers, by our daily experience; of whom some are better able to preach powerfully in two dayes warning, and hauing words at will, then other in two moneths; and all because the one sort are so full of vnderstanding and matter, the other are so barren thereof.

Thus in all these examples, euery man may see a plaine demonstration of the truth of these verses of *Horace*, which he no doubt did write vpon his owne experience, as euery man shall find, who will set himselfe to make triall. Proue and confirme what tongue soeuer your Scholler learns, euen from the first reading of English, if he can repeate you the matter, or the summe of it, or haue it in his head, trie whether he will not haue the words presently. The plentifull experience which I haue scene, of the sweete delight and fruite of this course, of causing children to do all things with vnderstanding and reason, compared with the fruitlesse toyles and griefes of former times, do make me not onely confident for the thing, but also desirous to make all other partakers of the benefit.

Spond. I do fully see the euidence of all that which you haue said, and therefore I must needs be perswaded of it. I do heartily thanke God for it, and will endeuer my selfe to put it in practice continually. Only here is the difficulty, how a Schoolemaster may do this, to teach his Scholler so to proceede with vnderstanding, and how to giue a reason of euery matter which they learne, to make vse of all their learning.

About all, how hee may beginne to fraught young Schollers

They who find experience, will be desirous to make others partakers.

It seemeth great difficulty for masters to teach their Schollers to do all things with vnderstanding.

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Schollers with all store of matter, as they goe on: this very much passeth my skill. I should thinke my selfe most happy, to obtaine this knowledge, if it possibly can be done.

Phil. Attend to those things which I shall relate, and I haue no doubt, but I shall very much accomplish your desire in this: for our whole conference doth tend chiefly to this end. As all learning is grounded on reason: so in euery Chapter I shall endeavour my selfe to manifest the reasons of euery thing, and how you may teach others; so farre forth, as hitherto the Lord hath made them knowne vnto me. And more hereafter, as I shall learne more. The principall meanes for their vnderstanding, is, by asking short questions of the matter: for so they will vnderstand any thing, which they are to learne. But of that more hereafter in the particular examples; and chiefly, Chap. 24.

Spond. If you haue done then with this, let vs goe forward to your next generall obseruation; and so thorow them all, as briefly as you can.

Phil. My next obseruation is this: that as I would haue them to do all things with vnderstanding; so to learne onely such bookes and matters, as whereof they may haue the best vse, and that perpetually in all their learning, or in their whole life. For this is well knowne to euery one; that things well learned in youth, will be kept most surely all the life long; because in that age they are most easily imprinted, and sticke the longest in fresh memory. And for that cause, children should spend no time vnfruitfully in such bookes, as whereof they cannot haue both very good and continual vse. This cannot be but a great folly, to mispend our preicous time in such studies, whereof neither our selues nor others can haue benefit after; or else in such, as the knowledge whereof will vanish for want of practice: and much more in those, which will corrupt and hurt in stead of doing good. And therefore all filthy places in the Poets would be wisely passed ouer, or wearily expounded. It were well if there were an *Index Expurgatorius*, to purge out all the filth out of these, by leauing it out, or changing it.

The second generall obseruation, To learne onely such things, as whereof they may haue good and perpetual vse.

Filthy places in Poets omitted.

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3. To note all
hard words, or
matters worthy
observation.

Third rule, and that generall for all Students, is this: that whatsoever difficult words, or matters of speciall obseruation, they do reade in any Author, be marked out; I meane all such words or things, as either are hard to them in the learning of them, or which are of some speciall excellency, or vse, worthy the noting: or which after that they haue beene a certaine time in construction, they haue not either learned, or at least they know not where they haue learned them. For the marking of them, to do it with little lines vnder them, or aboue them, or against such parts of the word wherein the difficulty lieth, or by some prickles, or whatsoever letter or marke may best helpe to call the knowledge of the thing to remembrance; yet so much as may be, without marring of their bookes. To do this, to the end that they may oft-times reade ouer these, or examine and meditate of them more seriously, vntill that they bee as perfect in them, as in any of the rest of their bookes: for hauing these, then haue they all.

This generall in
getting all lear-
ning.

This would be vniuersall, in getting all kinde of learning; after that children do grow to any discretion to marke such things rightly: you will maruell (if you haue not made triall of it) how much they will go thorow, and what sound knowledge they will come vnto in any kinde of study; and how soone by this helpe, more then they can do without it. And when they haue once gotten it, they may as easily keepe it, and as surely, by oft-times running ouer those things, which are so noted, aboue all the rest. This is the reason that you shall haue the choysest bookes of most great learned men, and the notablest students, all marked thorow thus, in all matters either obscure, or of principall and most necessary vse. And this is one chiefe meanes, whereby Schollers may haue the difficultest things in their Authours so perfectly, as that whensoever they shall bee examined of a sudden, they shall be very ready, to their great praise, and to the iust commendation of the Schoole. For the manner of noting, it is best to note all Schoole bookes with inke; and also all others, which you would haue gotten *ad vnguem*, as we vse

To note bookes
of daily vse with
inke.

to

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to say, or whereof we would haue daily or long practices; because inke will indure: neither will such bookes be the worse for their noting, but the better, if they be noted with iudgement. But for all other bookes, which you would haue faire againe at your pleasure; note them with a pensil of blacke lead: for that you may rub out againe when you will, with the crums of new wheat bread.

The very little ones, which reade but English, may make some secret markes thus at euery hard word; though but with some little dint with their naile: so that they doe not marre their bookes.

Of this I shall speake more particularly in the manner of parsing, Chap. 9.

A fourth obseruation, is this: That whatsoever bookes or matter Schollers do learne, after they beginne to learne without booke; that they learne them so perfectly, and hold them so surely, by daily repetition and examination, that they may haue in their minds such an absolute knowledge of all the words, and matters which they haue learned; as wheresoever they shall meete with the same againe, or shall haue occasion to vse them, they may not neede to be driuen to learne them anew; but that they may tell of a sudden where they haue learned them, or can repeat the place: and so make their vse and benefit of them.

To teach the same things twise, or thrise, is a double labour and grieve: but to haue all things which they haue learned, euer in readinesse, is a singular benefit, and a rare commendation. For besides the preuenting of all losse of labour and time, it shall be to the great delight of all who heate them tried, and the exceeding furtherance of their continuall growth in all good learning.

And to effect this yet more fully; acquaint them in all their Lectures and exercises, some one of them or other, who can tell first, to repeate where they haue learned euery hard word: and that chiefly in their Grammar, if they haue learned it there, to haue that exceeding perfect; and to marke surely euery new word, according to the direction which I haue before giuen.

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5. That the whole Schoole be divided into so few fourmes as may be.

A fift generall obseruation, and which is not inferiour to any of the former, for the good both of Masters and Schoollers, and the very great benefit of Schooles, is this: that the whole Schoole be divided into so few fourmes as may be, of so many as can any way be fitted to goe together: though they be sixteene, or twenty, yea, fortie in a fourme, it is not the worse,

The reasons of it are most cleere.

Reasons:

1. It is for most part the same labour, to teach twenty in a fourme as to teach two.

1. In most things it is almost the same labour to teach twenty, as to teach two: as in reading all Lectures and rules vnto them, in examining all parts and Lectures. Like as it is in Sermons, and Catechisings, where it is the same labour to teach one, that it is to teach a thousand, if all can heare alike. This is very generall, except in exercises of writing; wherein also great advantage may be gotten by this meanes, if right order be obserued, as we shall shew after.

2. The fewer fourmes, the more labour may be bestowed in examining every tittle. Examination, a quickner of learning.

2. Secondly, the fewer fourmes there are, the more time may be spent in each fourme; and more labour may be bestowed in examining every tittle necessary. Which worke of continuall examination, is a notable quickner and nourisher of all good learning; helping maruellously vnderstanding, audacity, memory, and prouoking emulation of the Schollers: and therefore a principall part of the Masters labour, and of the time in the Schoole, would be employed in this.

Every one of a fourme shall someway prouoke the others by this meanes.

3. By this meanes, every one of a fourme shall someway prouoke, or incourage the rest of their fellowes. If they be but dull, the rest will thinke to go before them; but if they be more pregnant and witty, or more painefull and diligent, they shall put spirits into all the rest, and be as a spurte vnto them. For there is in our nature an inbred desire to ayme at the best, and to wish to equalize them in each commendable quality; if there be right meanes of direction and incouragement thereunto.

And every one may helpe others.

Also every one of a forme may someway helpe the rest: for none are so dull, but they may happely remember some thing, which none of the rest did.

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This I haue seene by experience, to be the very best way; Those who but euen for those who but reade the Accidence, to put so many of them into a fourme together, as may be: they will both further one another very much, in reading it quickly (each helping and teaching others) and also they may sooner be heard, when euery one need but to reade his piece of the same lesson, the rest helping. Thus they will goe through very fast, and be all ready to enter without booke together. Trye, and finding the benefit, you will not alter.

6 A sixt generall obseruation, and of no lesse worth then any of the former, may be this: That there be most heedfull care, chiefly amongst all the yongest, that not one of them be any way discouraged, either by bitternesse of speech, or by taunting disgrace; or else by seueritie of correction, to cause them to hate the Schoole before they know it, or to distast good learning before they haue felt the sweetnesse of it: but in stead hereof, that all things in Schooles be done by emulation, and honest contention, through a wise commending in them euery thing, which any way deserueth praise, and by giuing preeminence in place, or such like rewards. For that Adage is not so ancient as true; *Laus excitat ingenium.*

There is no such a Whet-stone, to set an edge vpon a good wit, or to incourage an ingenuous nature to learning as praise is, as our learned Master *Askam* doth most rightly affirme.

To this purpose that sentence of *Tully* were worthy to be written in euery Schoole, and to be set vp in such places, where it might euer stand in the Masters eye, if it were possible; that so euery teacher might at length be brought to the continuall practice of the good policy contained in it: to wit, to bend all his endeouours to prouoke all his Schollers, to strue incessantly, which of them shal carry away the worthiest praise and commendation. The sentence is this;

Pueri effervantur letitia cum vicerint, & pudet victos: ut Cic. de finib. tam se accusari nolunt, quam cupiunt laudari: quos illi labores non perferunt ut aequalium principes sint.

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*This strife for
Mastries is the
most commenda-
ble play, and a
chiefe meane to
make the Schoole
Ludus litera-
rius.*

Besides this also, this same strife for these Masteries, and for rewards of learning, is the most commendable play, and the very highway to make the Schoole-house to bee *ludus literarius* indeed a Schoole of play and pleasure (as was said) and not of feare and bondage: although there must be alwaies a meet and louing feare, furthered by wise seueritie, to maintaine authoritie, and to make it also *Ludus à non ludendo*, a place void of all fruitlesse play and loytering, the better to be able to effect all this good which we desire.

*7 All to haue
their aduersaries,
and so to be mat-
ched and placed,
that all may be
done by strife.*

7 To the end that every thing in the Schoole may bee thus done, by emulation and contention for praise; there would be a carefull sorting, and matching every one with him, who is next vnto him in learning: for this is also a most true prouerbe; *Marcet sine aduersario virtus*: Vertue loseth the vigour and decayeth, where it hath no aduersarie. So they would be placed as aduersaries, that they may contend in all things, whether of them shall doe the better, and beare the bell away. Thus the whole fourmes through the Schoole should bee diuided also into two equall parts; to strue alwayes, whether side of the fourme should get the victory: like as it is in games, at shooting, or the like. Experience sheweth how this will prouoke them, to be preparing and fitting for the victory. Euen as Archers will prepare themselves by exercising, getting the best bowes & arrows; and then making first their choise so equall as they can, afterwards directing their fellows; thus struing by all means, whether side shall beat: so will it be here. But of this I shall haue more fit occasion, to tell what I thinke, when we shall speake of the manner of diuiding of the fourmes.

*8 To vse euer to
oppose the most
negligent.*

8 That we vse euer to oppose the worst and most negligent of each fourme about all the rest; though every one something, yet them principally. This will make them more carefull, and cause all to come on together in some good sort.

*9 Continuall
care of pronun-
ciation.*

9 That from the first entrance they be taught to pronounce every thing audibly, leasurely, distinctly, and naturally; sounding out specially the last syllable, that each word

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word may be fully vnderstood. But of this we haue spoken somewhat; and shall speake more in the due place, what a grace sweet pronounciation giues vnto all learning, and how the want of it doth altogether mar, or much deforme the most excellent speech.

10 That they haue daily some speciall exercise of the memory, by repeating somewhat without booke; as a part in their rules the foure first daies in the weeke, the Lectures of the weeke, or some part of them on the Friday, all the rules of the weeke on the Saturday: besides matters of reports, as Apologues or fables, theames, disputations, and the like.

*10 To haue some
exercife of the
memory daily.*

The reason is, because the daily practice hereof, is the onely meane to make excellent memories; so that the memory be not ouerloaden. But for this matter of saying without booke, how farre it is to be vsed, and what helpe may be had to preuent the ouertoyling, and terrifying of Schollers with it, and to supply some things better otherwise; I hope I shall take a fitter place to speake of it hereafter.

*Reason of it for
making excellent
memories.*

11 That for whatsoeuer exercises they are to learn, they haue the best patterns to follow, which can be procured: as in writing, so for all kind of learning, how to do every thing; because all learning is principally gotten by a kinde of imitation, and Art doth imitate the most excellent nature. The patterns being singular, so shall their worke proue in time, either to expresse their pattern very liuely, or happely to goe beyond it. Of this also we shall haue occasion after to speake.

*11 To haue the
best patternes of
all sorts.*

12 The Masters to be alwayes vigilant, as good leaders; to labour to a liuely cheerefulnesse, to put life and spirit into the children; and to encourage themselves in well doing, by amending whatsoeuer is amisse, and supplying each thing, wherein they are defectiue (observing the daily growth of their Schollers) remembring still the worthy counsell, *Tu necede malis, sed contra audensior ists*; and also euer calling to minde whom they serue, and how their reward is with the Lord.

*12 The Masters
continually to
encourage them-
selves, and their
Schollers.*

13 Constancy in good orders, and exercises ought euer to be kept inuiolable; with a continuall demonstration of loue

*13 Constancy in
good orders with
a continuall de-
monstration of
loue to the
Schollers to doe
all for their good.*

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in the Masters towards the Schollers, and a desire to doe them the vttermost good. This shall ouercome the most forward in time; and vsed with the rest, shall vndoubtedly bring forth the fruit of their desires.

Though many moe directions might be added, yet wee will content our selues with these for the present; as being most generall, and belonging to all which follow. Others we shall adde, as we shall finde the fittest occasions.

Spond. Certainly, Sir, these rules doe very much affect and delight me, at this hearing of them; neither can I easily discern which of them is most to bee preferred. If you had giuen me so many crownes, you could not haue gratified me more: I purpose to put them in practice presently, that I may finde that sweete and pleasant fruit of them, which I fully conceiue may be attained by them.

Phil. If you take so much delight in the hearing of them, I trust you shall doe much more in the prooffe: and therefore hauing finished these, we will now at length come vnto the Accidence.



CHAP. V I.

How to make children perfect in the Accidence.

Spond.

FOR the Accidence then, I pray you acquaint mee what you haue learned, how children may get it most speedily; and how they may be made so very perfect in it, as to answer so readily to any question thereof, as you did affirme that they may; and to make the right vse of it.

Phil. You must euer first let me heare of you, what course you

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you haue taken, and what you thinke to bee ordinarie in Schooles, and then I will supply whatsoeuer I haue learned; for that all shall be the better conceiued.

Spond. For reading ouer their Accidence, this is all that I haue vsed; To let them read it ouer euery one by himselfe by lessons, as in reading other English: and so to heare them one by one, as they can say. In the harder lessons to read it ouer before them. Thus I make them to reade ouer their Accidence once or twice within the booke, before they do get it without booke. *The usual manner of learning to reade the Accidence.*

Secondly, for getting it without booke, I cause them to doe likewise, and to say as oft as they can. To keepe that which they haue learned, by weekly repetitions, and by saying parts. And for the meaning, to teach it after by practice. Now I pray you shew me your iudgement, and vouchsafe me your helpe. *The ordinarie manner of getting the Accidence without booke.*

Phil. My iudgement is, according to my experience, that though this be the ordinary course, yet it may be done with farre greater ease, in lesse time, and with much more profite, to effect your desire: yea, to teach ten or twelue as soone and readily as you shall teach one. Also to make them more full of vnderstanding, that they shall be able to make right vse of their rules, to enter into construction, and go forward readily together in construing, parsing and making Latine. Whereas otherwise they must be taught the vnderstanding and vse of it after: which shall be another labour, and bee as if they had not learned it at all before. Now the meanes how all this may be effected are these: *The wants in this course.*


I For reading the Accidence.

So soone as they enter into the Accidence, put so many of them into a ffourm as you can well, to enter together; as was shewed before. And therein first reade them ouer their lesson, telling them the meaning shortly, to make them a little to vnderstand it: and so they will learn it much sooner. Then let them one helpe another, as they will doe learning together, and euery one will draw on another; one of them euer reading ouer the lesson, that all the rest may heare, and helping. *The best meanes for learning to reade the Accidence. Euer one to be reading, all the rest marking heare, and helping.*

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heare, and the rest telling where he misseth; and so neuer idle till all can reade it. When they come to say, cause euery one of the fourme to reade his piece in order, in like manner the rest to helpe where he sticks.


By this meanes there will not be much more labour with twelue, then with one alone. Experience also wil shew that they will all goe forward more fast and surely then any other way. And although that they goe faster forward, and not so very perfectly as they thus read it first, yet they will soone reade most readily, when they come to get without booke.

 Learning the Accedence without booke, to take but a little at once.

This rule must be generall of all learning that seemeth hard, and of things to be gotten perfectly; but here specially.


When they haue once gone through it within booke, let them begin to learne it without booke. Or else if they can reade well before, you may let them learn to reade thus, as they get without booke, and so doe both vnder one. But then some houre or two would be spent daily in the afternoon in reading, or some day of the weeke separate thereto: else they wil somewhat forget to reade, because they read but so little on a day; which must be carefully preuented. Therefore it will not be amisse to reade it ouer speedily once or twice before. When they learne without book, let them vse this Caueat especially; That they take but little at a time, so as they may be able to get it quickly and well, and so goe on to a new lesson: for this will harden them exceedingly to take paines, in reioicing how many lessons they haue learned, and how soone they haue learned each lesson; Whereas giuing them ouermuch, it will put them out of heart, so that they will either doe nothing at all, or with no life.

2 Before they goe in hand with a lesson, do what you can to make them to vnderstand the summe of the lesson first, and the meaning of it: thus. 1. Reade them ouer their lesson. 2. Then shew them the plaine meaning of euery thing so easily, shortly and familiarly, as possibly you can, and as you thinke that they can conceiue. After propound all vnto them in short questions, and aske the questions directly in order as they lie in the booke, answering them first your selfe. Then if you will, you may aske them

 To make them first to vnderstand their Lectures, and how.

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them the same questions, and let them answer them as you did before, still looking vpon their bookes, when they answer.

 To let them answer the questions vpon their bookes.

To require them to answer so, will much encourage them; because they shall find themselves able to do it. The more the questions are, the shorter and plainer arising naturally out of the words of the booke, the sooner a great deale will your children vnderstand them.

And therefore any long question is to be diuided into as many short ones as you may, according to the parts of the question. Hereby the dullest capacities will come to conceiue the hardest questions in time, and proceed with more facilitie; so that the masters doe enter them thus from the beginning, still causing them to vnderstand as they learne.

Here the masters must not be ashamed, nor weary to doe as the nurse with the child, as it were stammering and playing with them, to seeke by all meanes to breed in the little ones a loue of their masters, with delight in their bookes, and a ioy that they can vnderstand, and also to the end to nourish in them that emulation mentioned, to strue who shall doe best. Neither is the wise Master to stand with the children about amending the Accedence, if he thinke any thing faulty or defectiue; but only to make them to vnderstand the rules, as they are set downe in the booke: for this they will keep. To make this plain by example. To begin at In Speech be, &c. First, reade them ouer the words: Then tell them for the meaning after this maner, or the like as you please. The meaning is this; That in Speech which men vtter, there is nothing but words to call or know things by, and setting or ioyning of words together. Like as it is in our English tongue, so in the Latine, & so in other tongues. And of these words which make this speech, are not many parts or kinds, but only eight parts of speech. For whatsoeuer can be spoken, belongeth to one of these eight parts. They are either Nounes, or Pronouns, or Verbs, or one of the rest. More shortly thus; There is not any word in any language whatsoeuer, but it is either a Noun or a Pronoun, Verb, &c.

Admonition to Masters desirous to doe good, to be as the Nurses with little children.

Example how to make the child to vnderstand, by shewing the meaning.

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Also of these eight parts, the foure first onely are such as may be declined: That is, such as each of them may bee turned or framed diuers wayes, and haue diuers endings; as *Magister, magistri, magistro. Amo, amas, amat.* The other foure last are vndeclined; that is, such as cannot be so turned, and haue but onely one ending: as, *Hodie, cras, &c.*

How by asking
Questions.

Then aske them questions according to the same, following the words or the booke, in this manner or the like, as you thinke good.

2. How many parts of speech haue you? Or how many parts are there in Speech?

A. Eight.

2. Of these how many are declined, how many vndeclined? So, which are declined, which vndeclined?

Afterwards to aske the same questions backe againe, the last first. As which parts of speech are vndeclined? Or how many are vndeclined? So in the next.

2. What is a Nowne?

A. A Nowne is the name of a thing.

2. Of what thing?

A. Of such a thing as may be seene, felt, heard, or vnderstood.

2. Giue me some good examples of some such things.

A. A hand, a house, goodnesse.

2. What is the name of a hand in Latine? or what is Latine for a hand? what is Latine for a house? and so forth.

Then aske the questions as it were backward thus:

2. What part of speech is that which is the name of a thing, which may be felt, heard, or vnderstood?

A. A Nowne, &c.

Thus to goe forward in euery rule. 1. Reading it ouer to the children. 2. Shewing the plaine meaning in as few words as you can. 3. Propounding euery piece of it in a short question, following the words of the booke, and answering it your selfe out of the words of the booke. 4. Asking the same questions of them, and trying how themselves

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selues can answer them, still looking vpon their books. Then let them goe in hand with getting it amongst themselves, vntill they can say and answer the questions without booke readily; the highest of the fourmes passing the rest vntill they can say. By this meanes it will seeme so easie to them, that they will go to it most cheerfully, and get it much sooner then you would imagine, both the vnderstanding and the words: for the vnderstanding of the matter will presently bring the words, as we said.

As they goe forward, strue to make them most perfect in these things specially:

1. In knowing a Nowne, and how to discerne the Substantiue from the Adiectiue. After in the signes of the Cases.

Then in declining the Articles, *Hic, hac, hoc*; every Article by it selfe: as *Nom. hic. Gen. huius. Dat. huic. Accus. hunc. Ablat. hoc, &c.* So in the Feminines. *Nom. hac. Accus. hanc. Abl. hac, &c.*

By being perfect in these Articles thus, they shall both be able to decline any Nowne much sooner, and to know the right Gender for making Latine.

Also let them learne to decline both Latine and English together; I meane, Latine before English, and English before Latine, both in the Articles, and other examples of Nownes, Pronownes and Verbes. As in the Articles thus: *Hic* this Masculine, *hac* this Feminine, *hoc* this Neuter. *Gen. huius* of this Masculine, Feminine, Neuter. *Dat. huic*, to this Masculine, Feminine, Neuter. *Accus. hunc* this Masculine, *hanc* this Feminine, *hoc* this Neuter. *Voc. caret Ablat. ab hoc* from this Masculine, *ab hac* from this Feminine, *ab hoc* from this Neuter. Or *hic* this Male, *hac* this Female, *hoc* this Neuter, &c. or *hoc* this thing.

So the English before, if you will: Though in these Articles it may suffice to decline the Latine first, so as before, and in (*is*) and (*qui*) or the like. This kinde of declining in all examples following, will be found such a helpe, as it will hardly be thought, vntill it be tryed, both to speedie con-

In what points
of the Accedence
the chiefe labour
would bee bestowed
with the
children to make
them perfect in
them.

Articles.

Declining Eng-
lish before La-
tine, Latine
before English.

Benefit of this
declining.

struing,

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struing, parsing, and making Latine, howsoever it may seem at first childish, or but a toy, and of no moment. The Latine before the English for construing. The English before the Latine, for making Latine true. Then make them as perfect in their Genders, forwards and backwards. As what Gender is *hic*, and *hic* what Gender? or what is the Article of the Masculine Gender? so in the rest.

Genders.

Seuerall terminations of the Declensions.

After these, make them as ready in their Declensions, not onely to know what Declension every word is of; but also the seuerall terminations of euery case in euery Declension, both as they learne them one by one, according to the booke, and after to giue them together, when they haue learned them all, and that in this manner as followeth.

The Genitiue case singular of the first in *a* diphthong: as, *musa*, the second in *i*, as *Magistri*, the third in *is*, as *lapidis*, &c. so thorough: and backward; the Gen. of the fifth in *ei*, as *meridiei*, of the fourth in *us*, as *mannus*; the third in *is*, as *lapidis*, &c.

Declining the examples in each Declension.

Then to decline perfectly euery example in each Declension, in manner as the Articles: as for example;

Musa a song, *musa* of a song, *musa*, to a song, *musam* the song, *o musa*, *o* song, *ab hac musa* from a song, or from this song. So in the Plurall number, *musa* songs, *musarum* of songs, &c.

After, English first. A song *musa*, of a song *musa*, to a song *musa*, &c. To giue them these signes, because they signifie thus most commonly; though not alwaies. Then appose them vntill they can giue readily any case either English to Latine, or Latine to English: which they will soone doe. So in each Declension. After you may acquaint them to decline all the examples of the Declensions together, putting in *Regnum* also, because it differeth from *Magister*; as *Nominatiua Musa, Magister, Regnum Lapis, Mannus, Meridies*: Gen. *musa, magistri, regni, lapidis, mannis, meridiei*, &c. This will helpe them presently to ioine any Substantiues, as they fall in the same case, or the Substantiues and Adiectiues together.

So

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So if you please, you may cause them to decline them so with the English adioined, either before the Latine or after. The more waies they are thus declined, to make them each way perfect, the better they will be learned, if time will permit.

Of all other this is the shortest, and whereby they may be most easily kept by them, who haue any vnderstanding, to giue the bare terminations alone together, as thus. Terminations of the Genitiue singular, *a. i. is. us. ei*. Datue, *a. o. i. ni. ei*, &c.

And those vsuall signes of the cases, as *a*, of, to, the, *o*, from. Thus to ply continuall poasing, each day a little, vntill they can giue you any terminations, or case in these examples English to Latine, or Latine to English.

After to do the like in *bonus*; thus: *bonus* a good Masculine, *bona* a good Feminine, *bonum* a good Neuter, &c. We may English it after this manner, for the better vnderstanding of the children: Or as we can finde any more easie way.

After all these when they wax perfect in them; the declining of Substantiues and Adiectiues, of all sorts together, is of very great profit, either Latine alone together, or Latine and English both together if you will.

And first, the examples of the booke. As *musa bona* a good muse, *musa bone* of a good muse, *musa bone* to a good muse, &c.

So *Magister bonus, Magistri boni*, &c. So *Regnum bonum*. And *lapis bonus*, a good stone, *lapidis boni*, of a good stone; or *lapis durus, lapidis duri*, &c. So *manus felix, mannis felicis, manus felici, manum felicem*.

Or *meridies tristis: meridiei tristis, meridiei tristi, meridiem tristem*, &c.

And in which you obserue them to misse most; ply those vntill all be perfect.

When they are very cunning in these, then they are to be acquainted with declining other words like their examples, still keeping them to those patterns, where they misse. And first, the words set downe in the margents of their bookes against each example.

Then

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Then other Substantiues and Adiectiues together. As *sylua sonans, sylua sonantis, sylua sonanti, &c.*

Leo magnus, a great Lion, *Leonis magni* of a great Lion, *Leoni magno*, to a great Lion, &c.

Or English before. A great Lion, *Leo magnus*, of a great Lion, *Leonis magni*, &c.

Vnto these adioyne the daily forming of comparisons: as *Gratus, gratior, gratissimus. Bonus, melior, optimus. So, Felix, felicius, felicissimus*: first regular, then irregular or out of rule.

Chiefe examples
in the Pronowms
of most common
use.

Then doe the like in the Pronowms, to make them to be able to decline and giue them readily. English to Latine: and Latine to English; like as the Nownes. As *Ego*, I, *mei* of me, &c. So backe againe. I, *Ego*. of me, *mei*, to me, *mihi*. *Tu* thou, *tui* of thee, and thou *tu*, of thee *tui*, &c. *Sui* of himselfe, or of themselues, *sibi* to himselfe, or to themselues, *se* himselfe or themselues. *Is* he, *ea* shee, *id* that thing, *eius* of that man, of that woman, of that thing, or that matter.

Qui which man, *que* which woman, *quod* which thing, *cuius* of which man, of which woman, of which thing; like as you may say, *hic* this man, *hec* this woman, *hoc* this thing, &c. or *hic* this Masculine, &c.

In these two and (*hic*) it may suffice onely to decline Latine before, as we said.

Persons of the
Pronowms.

So to be very ready in the persons of the Pronowms, both to shew what person euery one is of: and to giue euery one both English to Latine, and Latine to English. As when I say, giue your first person singular, Latine and English; The child answereth *Ego*, I. or I, *Ego*, &c. so what person euery one is.

But in the Verbs aboue all, is your diligence to be shewed, in making them not onely perfect in declining euery example to be able to decline any Verbe by them; but more specially in coniugating, and being ready to giue you the Latine to the English, and English to the Latine in any person, of any Moode, or Tense.

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To effect this most speedily, teach them to say first the first persons of one coniugation alone thorow the Actiue voice, both Latine before English, and English before Latine, thus: *Amo*, I loue, *amabam*, I loued or did loue, *amanti* I haue loued; so thorow the Indicatiue mood. Then English first, thus: I loue, *Amo*: I loued or did loue, *amabam*, &c.

And after withall to be able to runne the terminations in euery tense: as in *amo*, *o*, *as*, *at*, *amur*, *atis*, *ant*. In *amabam*, *bam*, *bas*, *bat*, *bamur*, *batis*, *bant*. And likewise the persons in English, I, thou, he, we, yee, they, according to the terminations; and then by apposing, they will presently answer any of them.

As thus; aske the childe, I loue: he answereth *amo*: then aske, they loue; he cannot tell. Bid him to runne the terminations of *Amo*; he answereth *o*, *as*, *at*, *amur*, *atis*, *ant*: then I say, giue now, they loue: he answereth *amanti*: so ye loue, or we loue, &c.

So aske, I loued or did loue; he answereth *Amabam*: then we loued or did loue: if he cannot tell, bid him to runne his terminations, and he will answer, *bam*, *bas*, *bat*, *bamur*, *batis*, *bant*. Then aske, How say you, we loued or did loue: he answereth *Amabamur*. Afterwards in *Docco*: so in the rest.

When they come at the Passiue, let them doe the like: and when they haue learned it thorow, then let them practise to repeate Actiue and Passiue together thus: I loue, *Amo*: I am loued, *Amor*: I loued or did loue, *Amabam*: I was loued, *Amabar*: I haue loued, *Amanti*: I haue been loued, *amatus sum uel fui*, &c.

Then by posing the first persons, and running the terminations, they will very soone giue any of the verbs in any person.

They will by this meanes goe thorow all the Coniugations, and with this perfect readinesse, as soone as they will learne to say them without booke, without any vnderstanding at all, if not sooner; so that they be well applyed. Yet if this preuaile not as you desire, you may exercise them

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These may be added if we will, to make them more ready. to repeat all the persons through every moode, and person, by themselves, but chiefly the first persons: as, *Amo, amabam, amavi, amaveram, amabo: Amem, amarem, amaverim, amavissim, amavero: amare, amavisse, amatum esse: amandi, amando, amandum, &c.*

So in the second persons, *amas, amabas, &c.*

Or thus to coniugate those tenses together, which doe come one of another: as *Amo, amabam, amabo, amem, amarem, amare.*

So, *Amavi, amaveram, amaverim, amavero, amavissim, amavisse.*

The manner of apposing here.

This is accounted the speediest way; in examining here, to appose the same tenses, of the severall moodes together: as the present tenses, I loue, *Amo*, Grant I loue, *Vivamus amem*, I may or can loue, *amem*: when I loue, *cum amem*.

So in the Preterimperfect tenses.

Knowledge of the terminations.

Comparing them together for memorie sake, though they come not one of another.

To make them most perfect in this, practise them that they can give readily, the terminations of the first persons, first in the Indicative moode, in each tense; then how the same tenses differ in the rest of the moodes, except the Imperative, together with the signes of the tenses in English. As for example: the termination *o*, in the Indicative moode present tense, is in the three other moodes turned into *em* or *am*; as *amo* is made *amem, doceo doceam, lego legam, audio audiam*. In the Preterimperfect tense, *bam* is turned into *rem*: Preterperfect tense, *i* into *rim*: Preterpluperfect tense, *ram* into *sem*: Future tense *bo*, or *am*, into *ro*.

So in the Indicative moode, the terminations are these: *o, bam, i, ram, bo* or *am*. In the other three are these answerable; *em* or *am, rem, rim, sem, ro*.

Though these be not one formed of another; yet comparing them thus together, will make the children to learne them sooner by much.

Generall signes of the five tenses active, are; Doe, Did, Haue, Shall or will.

Of the Passive present tense, *Am, Is, Are* or *Art*: Imperfect tense, *Was, Were, Wert*. Preterperfect tense, *haue beene*.

Pre-

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Preterpluperfect tense, *Had beene*. Future tense, *Shall or Will be*.

Signes of the moodes are set downe in the booke; the Indicative having no signe: the other three having their severall signes in English.

This little Table well thought on, makes
all most easie.

Active voice.				Passive voice.		
Signes of the tenses in English.	Terminations in Latine without a signe.	Terminations with a signe.		Signes of the tenses in English.	Terminations in latine without a signe.	Terminations in Latine with a signe.
Present tense.	Do.	<i>o.</i>	<i>em</i> or <i>am.</i>	<i>Am, is, are, art.</i>	<i>or,</i>	<i>er, (or) ar.</i>
Preterimperfect tense.	Did.	<i>bam.</i>	<i>rem.</i>	<i>Was, were, wert.</i>	<i>bar.</i>	<i>rer.</i>
Preterperfect tense.	Haue.	<i>i.</i>	<i>rim.</i>	<i>Haue beene.</i>	<i>sum vel fui.</i>	<i>sim vel fuerim.</i>
Preterpluperfect tense.	Had.	<i>ram.</i>	<i>sem.</i>	<i>Had beene.</i>	<i>eram vel fueram.</i>	<i>esset vel fuisset.</i>
Future tense.	Shall or will.	<i>bo.</i> or <i>am.</i>	<i>ro.</i>	Shall or will be.	<i>bor.</i> or <i>ar.</i>	<i>ero vel fuero.</i>

For to make the childe to vnderstand this Table, first shew him these things vpon his booke, by comparing the Active voice, with the Passive, and the Indicative moode in both, with the other moodes. After pose thus:

Q. Do, without a signe of the moode, how must it end in Latine?

A. In *o*.

Q. Do, with a signe, how?

A. In *em* or *am*.

For example:

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Q. I doe loue, or I loue?

A. Amo.

Q. Grant I loue.

A. *Vinam amem.*

Q. I may or can loue.

A. *Amem.*

Q. When I loue?

A. *Cum amem.*

So in the Preterimperfect tense.

Q. How say you Did, without a signe?

A. *bam.*

Q. With a signe.

A. *rem*, as *Amabam, amarem*: *Docebam, docerem*. Haue, without a signe. *i*. With a signe, *rim*; as *Amani, amanerim*. *Docui, docuerim*, &c.

The shortest way
of all to repeat
and keepe these.

The shortest way of all, and most easie for all of vnderstanding, is, oft to repeat the bare signes and terminations, specially at such times, as when the yonger sort are to make Latine: and this daily then, vntill they be perfect, or as shal be requisite, thus: Actiue signes, Doe, Did, Haue, Had, Shall or will. Passiue, Am, Is, Art, Was, Were, Wert, Haue bin, Had bin, Shall or will be.

Terminations in Latine Indicat. or terminat. without a signe, *o, bam, i, ram, bo* and *am*.

Termin. with a signe. $\left\{ \begin{array}{l} em. \\ am. \end{array} \right. \quad rem, rim, sem, ro.$

So Actiue and Passiue together.

o, or. bam, bar. i, sum vel fui, ram, eram vel fueram. $\left\{ \begin{array}{l} bo, bor. \\ am, ar. \end{array} \right.$

$\left\{ \begin{array}{l} Em, er. \\ Am, ar. \end{array} \right. \quad rem, rer, rim, sim vel fuerim. sem, essim vel fuissim. ro, ero vel fuero.$

These gotten, all will be plaine; if you vse withal to cause them to runne the tenses, as was said, with the signes of the persons, thus: I, thou, he, we, ye, they: *o, as, at, amur, atis, ant,*

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ant. bam, bas, bat, bamus, batisbant: so in any. And wishall to remember in what letters, or syllables euery person ends, both in the Actiue and Passiue: as the first persons Actiue, signifying (I) doe end commonly in *o, am, em, im, or i*. as *amo, amabam, amem, amani, amanerim*. The second persons (or thou) in *as, es, is, or sti*: as *amas, doces, legis, amanisti*. (hee) in *at, et, it*. (wee) in *mus*. (yee) in *tis*. (they) in *nt*.

So in the Passiue, (I) in *or, ar, er*, (thou) in *ris*, or like the Actiue. (he) in *tur*. (we) in *mur*. (ye) in *mini*. (they) in *ntur*.

By these the learners may haue a great light: and though some of them bee both in the Actiue and Passiue, and the Imperatiue moode doe differ so as no certaine rules can be giuen, yet they may be soone discerned and knowne. And the perfect knowledge of the terminations beeing the speediest way to the getting the full vnderstanding, both of Nounes and Verbs in euery tongue; these would be learned first, and euer kept most surely.

The benefite also of this exquisite perfection in Nounes and Verbes, is so singular, for the speedy attayning of the Latine tongue, as no paines in them can bee too great.

No paines can be too great for perfect getting Nounes and Verbes.

First, the very difficulty of the Latine tongue, is in these.

Secondly, these examples set downe in the booke, are such liuely patternes of all Nounes and Verbes; that Schollers being perfect in these, will soone be perfect in any other. And for the oether parts of speech, the very words are most of them set downe in the Accidence; as Pronounes, Aduerbes, Coniunctions, Prepositions, Participles, like the Adiectiues.

So that these being gotten perfectly, the Latine tongue may soone be attained in good maner; euen by the meanes following: whereas without this perfection it is very difficult. So that the learners shall goe still incertainly and fearefully.

Also by these meanes and helpes named, this readinesse in them may bee very speedily obtained; whereas

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onely to be able to say them without booke, without this vnderstanding, is to little purpose: and to learne them by practice in construction, and in writing exercises alone, is most long, hard and wearisome, both to Master and Scholler.

My former toyle and grieve in these, about all other things in Grammar (though I tried all wayes which I could heare or deuise) with the ease and benefit in this way, maketh me confident. For I haue found more profit by this course in a moneth, then by all other in halfe a yere. By this practice also, it is most soone recouered when it is lost, and most easily kept.

Yet my meaning is not to haue Schollers to stay ouerlong, to be so exquisite in them, before they go any further; but to go on so fast as they can well, and to make them so ready by daily practice; spending each day a quarter of an houre, or more, in them, vntill they come to perfection.

This were not amisse, to be practised sometimes also amongst the elder Schollers, which are not ready in them; as also those coming from other Schooles, till they grow perfect: here should be the beginning.

If yet a shorter way can be found out, we shall haue more cause to reioyce thereof.

Participles.

In the Participles, the chiefe care would be to make them perfect, to know the seuerall tenses by their signes, and endings, English and Latine, as they are in the booke: for declining, they are the same with the Nounes.

Aduerbes, Coniunctions, Prepositions, Interjections.

In the Aduerbs, Coniunctions, Prepositions and Interjections, they would be made so ready, as to giue English to Latine, and Latine to English, and to tell of what kinds they are; and also to what cases each Preposition serueth: and these specially.

A want in the Aduerbes to be supplied.

Here it were to be wished (as I take it) that all the rest of the Aduerbs, Coniunctions, and Interjections were also set downe in the Accedences; except onely such Aduerbes as are deriued of other words: by which words they may be knowne, or by their accents or terminations.

Also.

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Also that some rules were set downe for framing of these deriued Aduerbes; and that all the rest of the Aduerbes and Coniunctions, with all other words and sentences thorow the Accedence, were Englished, like as the Prepositions are.

Rules of deriuing Aduerbes necessary, and of the Latine in the Accedence Englished.

Hereby all these Latine words would soone be learned perfectly, and prooue a very great helpe, when children come to construction: for then they should haue but onely Nounes and Verbes to trouble them withall, as was said, and those most easie to be knowne, by the means about mentioned, and after.

For the English rules great care would bee had likewise, to make Schollers very ready in them: for these rules of themselves, with a few other, might serue for construction, or making Latine. The perfect knowledge of them also, will make the Latine rules easie, when your Schollers come at them.

English rules.

Benefit of them well gotten.

In teaching these rules, these two things would be obserued generally: first, That the Schollers learne to construe each enamples; and that without booke, Experience teacheth, that those which are apt, will construe almost as soone without the booke, as vpon the booke, or as they will learne them construed: hereby they shall get so much Latine; beside that, it will be a great help to the perfect vnderstanding, and applying of them. The second is, to marke our with some speciall markes, those words in which the force of the examples doth lie; as the words agreeing, or the word governing, and the word governed, and to cause the children to be able to tell them: and so euer in saying their rules without booke, to repeate ouer those words againe, in all the longer examples. The rules or examples otherwise shall doe them little good, because they know not how to make vse of them.

Generall obseruations in the English rules.

1. To construe the examples.

2. To tell in what words the force of the examples doth lie.

See this more plainly, in examining the Syntax in Latine.

But hereby they shall haue perpetuall and sure patternes and warrants for parsing, making and trying Latine. I shall shew this more plainly, when we come to the Syntax in Latine.

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To make them
most perfect in
the rules of the
principall Verb.
Concords.

These two things being obserued, haue a chiefe regard in the rules, first, to make them perfect in the rule of finding out the principall Verbe; secondly, in the Concords, as being of continuall vse; thirdly, in the rules of gouernement.

Relative Qui.

And amongst those, to looke specially to the two first rules, of the case of the Relative *Qui*; and namely, the latter of them, *viz.* But when there commeth a Nom. case; for in it Schollers most faile.

Gouernements.
Manner of exa-
mining in them.

Also in all rules of gouernement, to make them able to tell you presently where any rule is, and what cases such words gouerne; as, Where beginnes the construction of Substantiuces? What cases they gouerne? How many rules there are of them? Or asking thus; What case must your latter of two Substantiuces be? What case will such a word gouerne? As *Opus* or *Vus*, What cases doe they gouerne? Where is the rule? So in the rules of the Adiectiuces, and all the rest throughout.

In posing, remember that which was first directed: to make carefully the drift of the whole rule, and so to propound your question; or else to propound the whole rule in a question. As thus: when two Substantiuces come together, betokening diuers things; what case must the latter be? and why for by what rule?

Other helpes to
make Schollers
ready in the Ac-
cedence.

1. Daily repeti-
tions and exa-
minations.

Furthermore, to the end to make your Schollers so very readie in the Accedence, and to keepe it perfectly; besides the learning all things so well as may be, there must be also, first, daily repetitions and examinations; because of the weaknesse of childrens memories: that so by long custome all may be imprinced in them.

Herein cause your first enterers to repeate ouer every day, all that they haue learned; as they proceede to learne more, to diuide it into parts, to goe ouer all so oft as time will permit. For them that haue learned all their Accedence, I hold it best (according to the manner of most Schooles) to diuide it into foure equall parts, except the examples, of the Verbes; and

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to cause them to say a part euery of the foure first dayes of the weeke, to say ouer the whole each weeke once; for the Verbes, how they specially would be parsed daily, I spake before.

In hearing parts, aske them first the chiefe question or questions of each rule in order; then make them euery one say his rule or rules; and in all rules of construction, to answer you in what words the force of the example lyeth, both gouernour and gouerned; saying the gouernour first. Where helpe is wanting, to doe it onely in the hardest and most necessary rules and questions, or where we know them most defectiue: Or else onely to repeate the rules and examples in such sort as was shewed, without further examination.

Though, where there is helpe and time enough, it is far the surest, to cause them to repeate the whole part, and to examine each piece of it daily, though they say the lesse at a time. Secondly, the spending of one moneth or two, after they haue first learned ouer their Accedence, to make them perfect thus euery way, will be time as well bestowed as they can bestow any; to preuent both the grieue and anger of the Master after, and also the feare and punishment of the Scholler. Thirdly, euery day some time would bee separate, to the examining Nounes and Verbes; chiefly the Verbes, vntill they could not be set in declining, coniugating, giuing any termination, case or person.

This continuall practice of parsing, would bee constantly kept as neede shall require, vntill by long vse children grow to perfection and surenesse; because the Accedence thus gotten perfectly; and after in like manner the rules of Nounes and Verbes in *Propria quæ maribus*, Heteroclitis, and in *As in presenti*; the difficulty of learning is past: so that very children, with a little practice, will goe forward with much cheerefulnesse, in construing, parsing, making and proouing Latine, by the helpes following.

Thus haue I set you downe so plainly as I can, how the

Manner of hear-
ing parts.

2. The spending
of a moneth or
two to make the
Accedence per-
fect, after it is
learned ouer.

3. Some time se-
parate daily to
examine Nounes
and Verbes.

Constancy in pos-
sing, till use bring
surenesse.

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the Accedence may be gotten most speedily and profitably, to make all learning a play. Tria, and you will acknowledge Gods blessing herein.

Spoud. I acknowledge your kindn^{ss}: I can make no doubt of the courses; because, besides your experience, I see so euident reason in euery part.

Phil. Put them in v^{re}, and so you shall haue more full assurance, and daily be helping to find out better, or to confirme the principall of these.



CHAP. VII.

How to make Schollers perfect in the Grammar.

Spoud.

I Intend to put them in practice forthwith: but in the meane time as you haue thus louingly gone with mee, to direct me, how to make the Accedence so plaine and easie to my little ones; so I intreat you to point me out the way, how they may proceede in the Grammar with like happy successe. As for mine owne selfe, I haue onely vsed to cause my Schollers to learne it without booke, and a little to construe it; and after, to make it as perfect as I can, by oft saying Parts: Finally, in parsing their lectures to giue the rules. This hath been all that I haue done.

Phil. I know that which you mention, to be the most that is done ordinarily: but to say without booke and construe a little, are finally auailable, vnlesse your Scholler be able to shew the meaning and vse of his rules. Yea, it is very requisite, that here also they should bee able to giue the seuerall examples, and in what words the force of each example lyeth; and so to apply the examples to the rules, to the end that they may doe the like by them, in parsing, or making Latine. And moreover, in Nounes and Verbes, to be

What is done ordinarily in Schooles in teaching Grammar.

What things are requisite to bee done in learning Grammar.

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be able not onely to decline them, and to giue English to the Latine words; but the Latine words also to the English. Grammar being made perfect in this manner, will make all other their learning more easie and delightfome, and be as a Dictionary in their heads, for many chiefe words: neither will there bee any losse of time in it; especially this beeing done as they learne it, and still gotten more perfectly by such continuall repetitions and examinations. I haue had experience in both.

To the end that they may thus get the Grammar with most fruite and ease;

1. Let them learne euery rule (I meane) those which are commonly read in Schooles, and that perfectly as they goe forward, together with the titles set before the rules, and the summes of the rules which are set in the margents.

The manner of it I finde to be most direct thus, for all the younger sort of enterers.

Where you haue time enough, in giuing them rules, doe as in the Accedence.

1. Reade them ouer their rule leasurly, and distinctly.
2. Construe it, and then shew them the plaine meaning of it, by applying the examples, as teaching them to decline the words or the like. As I shall shew after.

Or else for most ease and speedinesse in construing, and for lacke of leasure, cause euery one of your Schollers to haue a booke of the construing of *Lillies* rules, and each to reade ouer his rule, so oft vpon that booke, vntill he can construe without it; or else after a time, to trie how hee can beate it out of himselfe, and be helped by that booke where he sticketh.

By the helpe of these bookes, I finde that they will learne to construe their rules much sooner, then they can without. I take it by almost one halfe of the time; and thereby gaine so much time, to be employed in other studies, because they shall haue it euer before their eye without any asking or searching: whereas otherwise either their Master or some other must tell them euery word, which

To get the Grammar with most ease and fruite. To learne euery ordinary rule perfectly. With titles and summes. Manner for enterers.
1. Reading their rules to them.
2. Construing and shewing them the meaning.

How they may soonest learne to construe them. Each Scholler to haue his construing booke, and learne to construe by that. Benefit of the vse of Lillies rules construed.
1. To gaine one halfe of time in construing them.

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*And since their
Masters from
much trouble,
and the Schollar
from much feare
and toyle.*

*Also some reco-
uer their selues,
having forgot.
Increase in rea-
ding English.
Masters freed
from clamors.*

*wherein the con-
struing bookes,
under correctiō,
may be much hel-
ped and made
more profitable.
This I thinke is
in hand or fi-
nished.*

*Necessary words
to be Englished
in their proper
significations.*

they cannot tell, or else they must turne to it in their Dicti-
onaries, vntill they can construe: and that so oft as they
forget; which, what a toyle and hinderance it is to the Ma-
ster, and feare to the Schollar, euery one knoweth. From
all which they may bee freed hereby; and when they haue
forgot, they may soone recouer themselves againe. Final-
ly, they shall hereby increase daily in reading English, and
be furthered to write true Orthography in English, as they
grow in Latine. And so the Masters shall also be freed from
feare of that mischiefe, of these little ones forgetting to
read English, when they first learne Latine; and from the
clamours and accusations of their Parents in this behalfe,
spoken of before.

But here it were to be wished, that those books of con-
struing *Lillies* rules were translated leuer Grammatically;
the manner of which translation I shall shew after, with the
benefits of them: And also that not onely the Substantiue
and Adiectiue, Preposition and his case were euer constru-
ed and set together, wherefoeuer they are to be taken toge-
ther; but withal that euery word were Englished in the first,
proper, naturall, and distinct signification. In which things
they oft faile, as in the Verbes chiefly: though of all other
things that be most necessary for Schollers, to know the
first and naturall signification; for the other then will soone
be learned, by reason and vse: or else some of the other most
vsuall significations might be put in, in other letters, or with
notes to know them.

Thus the child might goe surely forward, and haue a
certaine direction for the right and proper vse of euery
word, to be more sure to him then any Dictionary, all his
life long, either for construing or making Latine: Where-
as being set downe in generall significations not distinct,
they shall euer goe doubtfully and abuse the words: as when
trabo, promo, haurio, are set downe euery one of them to
draw, without further distinction.

The benefit would be much more, if it were thus transla-
ted: for then they might learne thereby not onely to con-
strue.

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strue truly, to vnderstand and goe surely; but also to make
and speake the same Latine: I meane, to answer easily to
all the rules, with the other benefits of Grammaticall tran-
slations.

When they can construe in some good sort, and vnder-
stand (as was said) then let them get without booke per-
fectly.

In getting without book, when they can read it perfect-
ly, they may be much helped thus, in all things which they
learn in verse; to read them ouer in a kinde of singing voice,
and after the manner of the running of the verse; oft tuning
ouer one verse vntill they can say that, then another; and so
forward: which they will doe presently, if the Master do
but read them so before them.

Also, to say these rules at parts sometimes, after the same
manner of scanning, or running as a verse, shall make them
both more easily kept, and be a good helpe for right pro-
nunciation of quantities, and to prepare them the more easi-
ly to make a verse, for authorities and the like.

When they can say perfectly without booke, then (if you
please) you may cause all those who are any thing apt and
pregnant, to learn to construe also without booke: which
they will do very quickly, with a little reading ouer and o-
uer, vpon the construing booke; and almost as soon as they
will construe vpon the booke.

By this meanes they will be able presently to giue not
onely the English to the Latine, but also the Latine to the
English, of any word in the rule, to be perfect thereby, and
to keepe all more firmly.

Or where leasure is wanting, among the elder sort, which
are well entred in the rules; they may first learne without
booke, then to construe, both vpon the booke and with-
out: Or to construe first. It is not very materiall: but, as
themselves doe finde that they can get it most easily; at the
Masters discretion.

Although for all the first enterers and younger sort,
I finde it the surest way, where the Masters leasure
will

*Learning the
rules without
booke.*

*Helps forgetting
without booke
all things which
they learne in
verse.*

*So repeating the
Rules in verse.*

*Construing with-
out booke.*

*Benefit of con-
struing without
booke.*

*Where leasure is
wanting how to
doe.
And in the el-
der.*

*The surest way
for young begin-
ners.*

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will serue, to cause them first to vnderstand the rule and the meaning of it, by a short opening or expressing the summe of it, and then by questions in English, as I directed before: All of the learners looking vpon their books as he readeth vnto them; that they may see the questions and answers in their bookes, either wholly, or the most part thereof.

And when they can answer in English, looking vpon their bookes, or to vnderstand the rule; then to learne to construe it of themselves, and to get it without booke.

At saying of rules how to examine, to cause them to answer any question.
After, at the saying of their rules, when they haue said without booke and construed; to labour especially to cause them to be able to answer, without booke, each part of the rule, and that both in English and Latine together, after they are a little entered; that with the meaning and English, you may beate the Latine into their heads also, to helpe to prepare them to speake and parse in Latine.

Manner of apposing.
Let the manner of the apposing be here, as in the Accedence, viz. by short questions, propounded vnto them, arising directly out of the words of the booke, either out of the summe and title of the rule set before it, or set in the margent ouer against it, or out of the very words of the rule; and withall, the examples of the rule, and how to apply them to the seuerall rules.

Example of making the rules plaine and apposing.
I will set you downe an example or two more at large, that you or any may doe the like the more easily. To begin at *Propria que maribus*: first, you haue the Title before; *Regula generales propriorum*. Out of which you may shew them thus; That according to the order of their Accedence, as the first part of speech is a Nowne, so here are rules first of Nownes: And as their Accedence hath first the Substantiue, then the Adiectiue, so here begin rules first of the Substantiues, after of the Adiectiues. Againe, as the Substantiue is either Proper or Common; so here the rules of Proper Nownes are first set down, whereby to know the Genders of them; and after of the Common Nownes called Appellatiues. You may also point them in their booke, where each

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each of these begin: they will presently conceiue of them, being first perfect in their Accedence.

Then that the rules of Proper names, are of Masculines, or Feminines: Or all proper Nownes are either of the Masculine or of the Feminine Gender, vlesse they be excepted.

Also all Proper Nownes which goe vnder the names of Males or Hees (as we call them) are the Masculine Gender. Then teach them according to the margent, that of those there are five kindes, which goe vnder the names of Males or Hees. As names of Gods, Men, Floods or Riuers, Moneths, Winds.

So all proper Nownes or names of Females, or Shees, are the Feminine Gender. And of those there are likewise five kindes: That is; names of Goddes, Women, Cities, Regions or Countreys, Ilands, &c.

Then appose after the same manner, keeping strictly the words of the booke, as was said; onely putting in here or there, a word or two, to make the question; which by oft repeating, they will easily vnderstand. As thus, out of the words set before the rule: Or in the like manner;

Q. Where begin your generall rules of Proper Nownes?
Vbi incipiunt regule generales propriorum?

A. *Propria que maribus.*

Q. How many generall rules are there of proper Nownes?

Quot sunt regule generales propriorum?

A. Two: *Dna.*

Q. What is your first rule? *Qua est prima regula?*

A. *Propria que maribus, &c.*

Then out of the margent thus:

Q. How many kinds of Proper names are there of the Masculine Gender? *Quot sunt genera propriorum nominum masculini generis?*

A. *Quinq;* siue: *Dinorum, virorum, fluminiarum, mensium, ventorum.* Or as they are set in the Margent. *Mascula sunt nomina Dinorum, virorum, fluminiarum, mensium, ventorum.* Examining out of the margent. Names of Gods, Men, Floods or Riuers, Moneths, Winds.

After

Apposing after the same manner, to helpe the weakest teacher, for whom I haue set downe the more examples.

This posing in Latine, if it be over-hard to the entere at first, may be used after a time in examining their parts.

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Examining out
of the words of
the rule.

After, out of the words of the rule, *Propria qua maribus tribuntur*, &c. you may propound your questions thus;

Q. *Cuius generis dicas, Propria qua maribus tribuntur?*

What Gender are all Nownes, or names of Hees, or of the Male kinde. R. *Mascula*, or *masculini generis*.

Q. *Cuius generis sunt nomina Disorum?* R. *Masculini*.

Q. *Quomodo dicis Latine?* The God of Battail?

R. *Mars, hic Mars, Martis*.

Q. The god of Wine, *quomodo dicis?*

R. *Bacchus, hic Bacchus Bacchi, &c.*

Q. *Per quam regulam?* R. *Propria qua maribus*.

Manner of appo-
sing the exam-
ples of the rules.

Fewest words
best.

To oppose onely
in English if chil-
dren be too
weake to answer
in Latine.

Manner of the
questions in
English, at Pro-
pria Fœmi-
neum.
Appell. Arbo-
rum.

In the fewer words you can do it, for breuitie, is the better, and that you may goe ouer the more. Or if you think it be too hard for children, to answer in Latine at first, and that it is best to doe it onely in English; you may doe it following the same order. As in the next rule, *Propria Fœmineum*, onely asking thus:

Q. What Gender are proper names of Females, or Shees?

How many kindes are there of them? Where is the rule for them? What exceptions are there from that generall rule? Or how many Masculine Cities haue you? How many Neuter Cities? How many Masculine and Neuter Cities?

So in the next rule. *Appellatiua Arborum*, to aske thus or the like;

Where begin your rules of Appellatiues, or Common Nownes?

How many kinds of Appellatiues haue you? Or how many sorts of rules haue you for Appellatiues?

A. Three: of $\left\{ \begin{array}{l} \text{Trees,} \\ \text{Epicenes,} \\ \text{The rest.} \end{array} \right.$

What Gender are names of trees? What exceptions? Or how many Masculine trees haue you? How many Neuters trees? So of Epicenes.

Where is your rule of words of the Epicene Gender? How many kindes haue you of words, or Names, of the Epicene Gender?

A. Three

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A. Three: of $\left\{ \begin{array}{l} \text{Birds,} \\ \text{Beasts,} \\ \text{Fishes.} \end{array} \right.$

How know you the Gender in the Epicenes?

What Gender is euery Nowne that endeth in *um*?

How know you the Gender in all Appellatiues?

Then the speciall rules, thus, or the like: How many speciall rules of Nownes Appellatiues haue you? *Ans.* Three: *Examining of the speciall rules.* The first, of Nownes not increasing; the second, of Nownes increasing acute, commonly called long; the third, of Nownes increasing, graue or short, as we call it.

What Genders each of these are of? Where are the rules for them? What examples haue you of them? So to giue the meaning, and apply the examples. How many exceptions there are from euery one of these rules? As, how many rules of Masculines except; so of Feminines or Neuters except. Or thus: Of what Genders are all Nownes, not increasing in the Genitiue case, as *Capra, caprae*: Or all Nownes like *Musa, musa*? So what Genders are all Nownes of the second speciall rule? or all Nownes increasing acute, as *Pictas, pictatis*? What Gender are all Nownes increasing graue, or flat, or short? as *Sanguis, sanguinis*. And how many rules haue you of Masculines except from the first speciall rule? or of Masculines not increasing in the Genitiue case? How many rules haue you of long Masculines, or Masculines increasing acute, excepted from the second speciall rule? Or of Feminines increasing short, except from the third speciall rule? Or yet more plainly thus: Where is your generall rule of all like *Capra, caprae*: or *Musa, musa*: Or of all like *Magister, magistris*: or *Dominus, domini*: *venter, ventris*. Or of words ending in *er, es, us*, not increasing. Or where is your rule of all like *Virtus, virtutis*? Or like *Sanguis, sanguinis*? And of what Genders they are of?

For the exceptions, you may appose thus: Where is your rule of Neuters not increasing? Of Neuters increasing, acute or long? Of Neuters increasing, flat or short? Thus of Doubtfuls, Commons. *Examining the Exceptions.*

Or.

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Posing by asking
first the exam-
ples.

Or posing the examples, to aske what is Latine for any word, which is in any of the rules; and then to cause them to decline the word, the Nom. and Genit. case, and to tell the rule, as was shewed before: as,

What is Latine for a cloud?

A. *Nubes, hec nubes, nubis, &c.*

The shortest
course.

2. By what rule? What is the meaning of that rule? Thus you shall receiue diuers benefits together.

Or thus only, when they haue said any rule, to aske them what is the meaning of that rule, and to giue the examples.

So in the Adiectiues, to aske thus or the like:

Examining the
Adiectiues.

Where begin the rules of the Adiectiues?

Where is the rule of all like *Felix*? *Adiectiua vnam*. So of all like *Tristis*? *Sub gemina*; &c. Of all like *Bonum*? *As feres*, &c. Of Adiectiues of two Articles like Substantiues? *As sunt quæ flexu*, &c. Of Adiectiues of a strange declining? *Hæc proprium quendam*, &c.

How to make
Schollers perfect
in the Genitiue
cases.

For all declining to make them very perfect in the Genitiue case, you may practise them thus; sometimes to repeat the Nominatiue and the Gen. case together, as in *Propria quæ maribus* to run, thus: *Mars, Martis, Bacchus, Bacchi, Apollo, Apollinis, Cato, Catonis*: So in euery rule when time will permit.

To appose the
hardest of times

And chiefly appose them often in the most difficult, being noted with some marke: as, *Opus, Opusis, Persis, Persidis, Barbiton, Barbiti, Senex, senis, Vir, Viri, Bos, bœvis, Cres, Cretis, Pres, predis, Semis, semis, and the like*. The rest they will doe readily of themselves.

Examining in
the Heteroclitēs.

In the Heteroclitēs to do the like, first to shew them what they are, viz. Nownes of another kinde of declining, and then the three seuerall kinds of them according to the titles.

Variantia genus.

Defectiua.

Redundantia.

Either such as change their Declension, or want something, or haue too much. And so the seuerall rules of euery one.

Then

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Then the seuerall rules to be examined particularly; like as in *Propria quæ maribus*: to vnderstand euery peece: and in them specially to looke to the Margents: to be able readily to giue the rules to them.

And to make them able to repeat the Summes and Margents in order.

So to giue any rule thereby: as when I aske, Where is your rule of *Aptots, Monoptots, Diptots, Triptots*? Of those which want the Vocatiue case: or *Defecta vocatiuo*, or *propria defecta plurali*? or the like.

In the Verbes likewise shew them the order, that the rules are of Preterperfect tenses and Supines: and those first of simple Verbs in *o*. Then compounds after of Verbs in *or*. Last, of those that differ in their Preterperfect tenses, or Supines. Making the
Verbes plaine.

In the simple Verbs, first are rules of the first Coniugation, then the second, so in order.

After cause them to tell by the summes and Margents, where euery rule standeth: as where are verbes of the first Coniugation, so in the rest. Examining in
them.

Practise them also to answer thus: The Present tense, Preterperfect tense, Infinitiu moode and first Supine together. As if I aske, How say you To swim? He answereth, *No, nani, nare, natum*. So To wash, *Lauo, laui, lauare, lautum*. Because that these being knowne, all the others are presently knowne; and to doe it also for breuement sake: especially examine those Verbs often, which haue two Preterperfect tenses, or two Supines, or moe; and would therefore haue speciall marks: as *vello, vellis, & vulsi, vellere, vulsum*.

For the Syntax in Latine, though the English rules, with a few moe added to them, might serue for resoluing any construction, or for making Latine; and so many do thinke them needlesse altogether; others do vse to teach only the rules thereof, and one example onely in the rule; yet there may be very good vse of them all, rightly vnderstood, and specially of the seuerall examples rightly applied: that Schollers by them may goe surely, hauing seuerall exam-
ples.

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ples to warrant almost every thing in construction; which by the bare rule, and one example they could not but goe very doubtfully. Besides that, thereby they also get so much good Latine of the best Authours, and be helped much for parsing by the words of the rule.

Examining the Syntax for helpe of the weakest likewise. All who wish well to poore country-Schooles, will pardon my endeavour to be so plaine, though in so many examples.

In examining the Syntax, it is the best to do it in Latine: for by that time they will be well able to do it so, if they be rightly trained vp. And it will much helpe them, as was said, to speake and to parse in Latine: yet still asking the question also in English, and answering both in English and Latine, so farre as need is; as thus, out of the words:

Q. *Quot sunt concordantiae?*

R. *Tres.*

Q. *Quae est concordantia prima?*

R. *Nominativi & verbi.*

Q. *Verbum personale cum quo cohaeret?*

R. *Cum Nominativo.*

Q. *In quibus cohaeret verbum personale cum Nominativo?*

R. *Numero & persona.*

Q. *Da exemplum.*

R. *Namquam fera est ad bonos mores via.*

Q. *Applica hoc exemplum: vel, Ostende voces, in quibus est vis regulae.*

R. *Via est, . . .*

Q. *Da aliud exemplum.*

R. *Fortuna aequum perpetuo est bona.*

Q. *Applica.*

R. *Fortuna est.*

Q. *Repete regulam.*

R. *Verbum personale cohaeret cum Nominativo, &c.*

Q. *Dic Anglicè.* R. *A Verbe personali agreeeth, &c.*

In the next rule, *Nominativus prima vel secunda persona, &c.*

Q. *Verum exprimitur Nominativus prima vel secunda persona?*

R. *Rarissime.*

Q. *Quibus de causis exprimitur?*

R. *Causa*

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R. *Causa discretionis, aut Emphasis gratia.*

Q. *Da exemplum ubi exprimitur causa discretionis.*

R. *Vos damnastis.*

Q. *Quid intelligis per vos?*

R. *Vos damnastis, & nemo praeerea, &c.*

So likewise in the rules of gouvernement: as at *Adiectiva* Examining in the rules of go-
qua desiderium, &c. vernment.

Q. *Adiectiva quae significant desiderium, notitiam, memoriam, &c. quem casum adsciscunt?*

R. *Genitivum.*

Q. *Da regulam.*

R. *Adiectiva quae desiderium, &c.*

Q. *Da exemplum.*

R. *Est natura hominum novitatis avida.*

Q. *Applica.*

R. *Avida novitatis.*

To help the examining the Syntax the better, those *Helpes to speedy*
words also (in every example throughout the Grammar) *examining and*
would be marked, in which the force of the example lieth; *applying the*
as was advised in the English rules; The word governing, *force of the ex-*
or more principall, with two marks, or with a double mark: *amples.*
the word governed with one; or at least the chiefe word or
gouvernor with some letter or marke distinct from the go-
uerned. And then euer in saying the ensample, to repeate a-
gain those words onely, in which the force of the example
lieth; the gouvernour or principall first: as in the English *In saying their*
rules, so here. As thus; in saying, *Est natura hominum novi-* *rules after each*
tatis avida; to repeate againe, *avida novitatis. Mens futuri* *example re-*
præcia; præcia futuri. Crescit amor nummi, quantum ipsa *peated, to*
pecunia crescit; amor nummi, &c. *repeate those*
words, in which
the force of the
example lieth.
Benefit of this
kinde of repea-
ting.

By this kinde of repeating, or continuall apposing where they misse, by asking thus, *Da exemplum, ubi est vis regulae;* They will become exceeding cunning to vnderstand and apply rightly any example of the Grammar, so fast as they can repeate it; or to apply any other thereunto; or else to make the like: that so they may euer haue sure patternes for all parsing, making and trying Latine.

H

Though

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Difficulty here-
of, unless they
be thus taught.

Though this may be thought an easie matter, and that euery Scholler can doe it; yet trie it: and it will be found cleane contrary almost throughout, and to trouble many weake Masters to apply many of them aright. It is a matter most necessary: because the very life of the examples is in these; and the profit will doubly counteruaile the paines.

With a little practice, they will almost as soone say their rules this way, applying each example, as without.

Spoud. I discerne evidently the great benefit and furtherance to Schollers, to be able to repeate the examples of euery rule, in such sort as you haue shewed, for continuall vie both in parsing, and in making and writing Latine surely; as also to haue the summes of the rules which are in the Margents, and before the rules, perfectly: but children cannot possibly get these, vnlesse their bookes be marked so, as you directed.

And for the Masters to marke all their Grammars so, it is an infinit toyle, and hinderance to him: to marke some one, and to cause the Schollers to marke theirs thereby; they will do them so falsely, as will oft more hinder then further, besides the trouble in it: also the summes of the Margents are very defectiue.

Phil. For the supplying of all this, and the auoyding of all these inconueniences, and otherlike, and for making our Grammar farre more easie and profitable to the Schollers, without any alteration; the Grammars are procured to be so printed, as to bee most plaine herein: all the words wherein the force of the examples doth lie, being printed in differing letters; that the least child may bee able to discerne them, and so to apply and repeate them: and also the Margents made more perfect. What is missed or defectiue herein, shall (as I hope) bee supplied hereafter.

Spoud. Sir, all Schooles must needs hereby receiue an exceeding benefit; as I see plainly by that which you haue shewed for the vie of them. But I pray you proceede, and let me

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me heare what other helps you haue for examining your Schollers, so as they may fully vnderstand their rules.

Phil. Other helps for the examination and vnderstanding the rules, are these:

1. Where they cannot vnderstand any question, or answer; remember that, to teach them to vnderstand, by repeating English and Latine together, vntill they fully vnderstand it. For, as we said before, if they haue the meaning in their heads, words, with oft repeating, will easily be gotten to vtter their minds, especially hauing them in their bookes.

2. Also this may further to vnderstanding, to cause them to be able to giue the English rules, answering to euery Latine rule, of those which haue English rules; to set marks vpon those Latine rules, which haue no English: and to answer to them that they haue no rule, but to be able to giue the meaning.

3. These meanes may also much profit to the easie getting, full vnderstanding, and perfect keeping of the rules; oft to reade ouer, and keepe perfectly the summes of the rules, which are either set before them, or in the Margents; as was noted, so to repeate them in order. Thus to be able to report all the summe; like as of the Accidence, so of the Grammar, as in a narration or continued speech, as thus:

Regulae generales propriorum. Mascula sunt nomina Dinorum, Virorum, Flauiorum, Mensium, ventorum. Feminina. Dearum, Mulierum, Vrbium, Regionum, Insularum. Exceptio. Regulae generales appellatiuorum. Arborum. Epicœna. Volucrum, ferarum, piscium, exceptio generalis. Vnus trium regularum specialium. Prima regula specialis, &c.

So to know to giue readily the beginning of euery rule in order; as, *Propriaque maribus. Propria femineum. Excipienda tamen quadam sunt, &c. Appellatiua arborum erunt, &c.*

By these meanes they will be able both to answer the questions in Latine, with a very few other words: and also to giue any rule presently, when but the summe is demanded or any word belonging vnto it, to tell where the rule is, and to begin it.

Other helps to
examine and
vnderstand the
rules.
How to make
them to vnder-
stand and an-
swer any que-
stion in Latine.

To giue English
rules to the La-
tine.

Other helps to
get the rules ea-
sily, and to keepe
them perfectly;
repeating the
Titles and Mar-
gents in a conti-
nued speech.

To repeate the
beginnings of
the rules in a
continued
speech.
Benefits of these.

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Idea.

To haue an Idza or generall notion of all in their heads, as if it were before their faces; which Idza doth make any learning most easie, either to be gotten or kept.

Shorter examination and repetition.

Hereby also that shorter examination and repetition of parts, may sometime serue where time or helpe is wanting; and in parsing their Lectures, to rid twise so fast, when they can in a word signifie a rule, either by the word in the Margent, or before the rule, or by the beginning of the rule.

As to say in parsing, It is so, by the rule of the first concord: or *per concordantiam Nominatiui & Verbi, &c. Per regulam Accusatiui aut verbum infinitum, &c.* Or to repeate onely a word or two of the beginning of the rule; as *Verba infiniti modi, &c.* or the like.

Summes to be perfected.
This is reported to haue bene Maſter Brunſ words order.

To this end it were to be wiſhed, that the ſummes of the rules were ſet more perfectly in the Margents, in a word or two in all the Syntax, as they are in the Nounes, to haue ſome ſpeciall name to be called by: as *Adiectiua deſiderij, verbalia in ax. Nomina partitiua*; and the like.

Helpe in hearing parts in ſtraights of time.

In hearing parts in ſtraights of time, thus we may examine onely in thoſe places where we moſt ſuſpect their negligence: asking firſt the ſumme of the rule, with an example in it; and then to cauſe him whom you examine, to ſay that rule. Or to aſke onely an example of the rule, and cauſe them to apply it, and to giue the rule.

To uſe the moſt profitable.

I haue ſet downe all theſe, that we may take and uſe which we find moſt profitable. The ſhorter the better, as was aduiſed; ſo that we make ſure that they doe fully vnderſtand the rule, and can make uſe of it.

The profit of rules thus learned.

One rule, ſo learned with vnderſtanding, is more profitable, then if they could ſay euery word in a hundreth; and could but onely repeate them ouer as Parats, without any knowledge to make the right uſe of it.

Spond. Sir, I do like very well of theſe things which you haue ſaid; yet for the helping of my memory and practice, tell me againe ſhortly, which you account to be the principall: wherein chiefe care would be had, to the end to make all easie; alſo to keepe all, and to make right uſe thereof.

Phil.

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Phil. This I accouunt and find the chiefe; to haue them perfect in the order both of the whole, and alſo of all the parts in Grammar, as I ſhewed; and alſo to be able to repeat the Titles, with thoſe Margents which are neceſſary; the beginnings of the rules; and to haue the vnderſtanding of them, and examples; and alſo to be able to apply the examples for the ſeueral words wherein the force is: and ſo to giue any rule of a ſudden, either the beginning or the ſumme of it; and the words wherein the force of the rule is.

The ſumme of all wherein chiefe care would be had.

Spond. Oh, but this is a matter, that is moſt accounted of with vs; to haue them very perfect in ſaying all their Grammar without booke, euen euery rule; and wherein I haue found much grieve and vexation: becauſe I haue not bene able to cauſe my Schollers to get their rules ſo perfectly; and much leſſe to keepe them; and hereby, euer the ſaying parts hath bene the greateſt fretting to me, and feare to my Schollers, for the negligence of moſt, in them; ſo that doe I what I could, yet I haue neuer bene able to bring moſt to any commendable readineſſe in them.

Phil. To this I anſwere you; that this indeede is one principall thing, that makes our calling the more vncomfortable: and I doubt not; but that the grieve, which the beſt do find therein, is a meanes to humble them, and to keepe them that they be not too much liſt vp in the reſt. And indeede it were to be wiſhed that the rules were much ſhorter: but ſith we ſee not how that may poſſibly be helped, without much greater inconuenience; we muſt in this, as in the reſt of our inconueniences, uſe all the wiſedome that we can, to make a benefit of neceſſity, and the burthen ſo light, as we may. And that, thus ſay, Making our Schollers to learne them ſo perfectly, as we can. 1. To keepe chiefly the things laſt learned, by oft repetition. 2. Continuall care for parts; and ſo much as may be to let them haue ſome litle time ouernight to rehearſe them ouer, againſt morning. 3. To cauſe them at leaſt where time will not ſerue, to repeate the ſumme of the rule, and by daily examining to diſcover their abilitye giue ſaying the ſum or beginning of any rule, with the meaning of it, and to apply the examples.

Difficulty of keeping the Grammar rules perfectly without booke.

How to make the Schollers to learn the rules perfectly, as we can.

H 3

And

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Such a perfect
saying every
rule, not so ab-
solutely neces-
sary.

Other helpe to
haue the Gram-
mar perfect, to
turne to each
rule as they
parse.
Note in exami-
ning Lectures.

Grammar to be
made as a Dicti-
onary.
Seldomer repea-
ting rules in the
higher fourmes
may serue.

Readinesse of
Schollers in Ac-
cedence and
Grammar, will
helpe to make
the Schoole
masters life most
pleasant.

And therein to content our selues, if we can but obtaine so much of many, as to be able to vnderstand and make vse of the rules, or to turne to them, though they cannot say them readily: for we see most Schollers, when they come to the Vniuersities, to forget that perfectnesse in their Grammars, and most learned men cannot say the rules; yet so long as they haue a full vnderstanding and remembrance to make vse, in resoluing, writing, or speaking, this sufficeth.

Lastly, this shall much helpe, to cause them in preparing their Lectures in construction, to turne to euery hard rule as they parse, and then to get these rules readily; and so euer to come to say, with their Grammars vnder their arms.

And also in examining Lectures, to cause them to tell you where they haue learned the seuerall harder words, at least in their Grammars. For this I find, that the most ordinary words are in some part of their Grammar, or the words whereof they come, or some very neere vnto them, whereby they may remember them.

Thus may they become very exquisite in the Grammar, in time; and haue it (as I said) as a Dictionary in their minds, not to neede to seeke here or there for euery word.

In the higher fourmes, where daily repeating rules hindereth much other learning, if they repeate them but sometimes, and can answer in a word or two, giuing the summe of each rule, it may suffice; although it is a great commendation to haue the Grammar *ad vnguem*, and to giue an example of each thing belonging vnto Grammar.

Thus haue I shewed you what I haue yet learned concerning making Schollers perfect in the Accedence, and Grammar: wherein as you see, I haue bene much longer; because I find this by experience, and therefore dare constantly asseure it, that if this be once atchieued in a Schoole, to haue the Schollers thus made perfect in Accedence and Grammar as they proceede, the life of a Schoolemaster may be made as full of ioy and contentment, without wearisomnesse, onely in obseruing the fruit of his labours, as I touched, as the life of any, in any other calling whatsoeuer: whereas of the

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the other side, much of our fretting toile, ariseth onely for want of this.

Spond. I would therefore thinke it a most profitable labour, to set downe this manner of examining the Accedence and Grammar, by Question and Answer particularly; that not onely the weakest Schoolemaster amongst vs, but euen our Schollers themselues might bee able so to oppose and whet one another. I my selfe haue seene diuers bookes of questions of our Accedence and Grammar, beeing gathered by learned men; yet in none of them haue I obserued (so farre as I remember) sundry of the principall of these points.

Besides, that no man can so well examine the Accedence and Grammar by them; because, first the words of their Question and Answer, do not arise so out of the words of the rules as you direct: neither do they alway keepe the order of the rules; and they haue moreover sundry other hard questions intermixed, and sometimes many together, that my Schollers haue not bene able to make vse of them, nor my selfe very little, in regard of that which I might if they had bene so framed.

Phil. I my selfe haue had experience of the same in them; inso much as though I haue greatly desired and tried to vse some of them in my Schoole, in regard of the profit which I haue conceiued might come by them; yet I haue not bene able without further inconuenience. And euer as new Schollers haue come to any Schoole, so they haue bene alwayes to seeke in those new questions, as that I haue beene inforced to leaue them off vnterly. In consideration whereof, and of the generall want herein; as also of the publique benefit, which I am certainly assured, may come by such a labour as you speake of; I haue indeauoured by the helpe of all such bookes of Questions and Answers, of Accedence and Grammar, as are extant, which I could procure; as likewise of some written, to gather one in this sort, hauing all the Questions and Answers arising most directly out of the words of the rules. In which, I haue chiefly followed the

A most plaine
manner of exa-
mining Accedence & Gram-
mar, collected,
to helpe to make
all Schollers
perfect therein;
called, The po-
sing of the parts.

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order of the Quest. of that ancient Schoolemaster, Master *Brunsword*, of Maxfield in Cheshire, so much commended for his order and Schollers; who, of all other, commeth therein the neereſt unto the marke. This I haue ſtudied to make ſo plaine, as eu'ry child may by it both preſently vnderſtand the meaning of each rule; and, if he can ſay the rules, may as ſoone be able to anſwer theſe queſtions: and whereby they may alſo pleaſe one another (as you wiſh) to make all rules and parts moſt familiar. I haue in it tied my ſelfe ſtrictly to the order and words of the rules, as it may ſerue for continuall paſſing, and ſpeedy examining Parts: and that from what Schoole ſo euer they come, if they can ſay the Accedence, they may preſently anſwer theſe queſtions. Other queſtions which I haue thought needfull, I haue ſet in the Margents, directly againſt the queſtions, to be learned after, if you will without troubling the learner, and that nothing may be wanting. But, for this booke, I referre you to the Epiſtle Dedicatorie before it, and the queſtions themſelues.

Spond. Sir, I ſee well you haue ſpared no labour, to ſeek to draw-on the little ones with eaſe and delight, and to make Schollers moſt perfect Grammarians; which all the learned do ſo highly commend. I truſt I ſhall be partaker hereof.

Phil. It is and hath beene my deſire, to hide no part of my talent; but to imploy all to the beſt, and communicate it to euery one to whom it may doe good: and eſpecially the little ones, in whom is the chiefeſt hope of moſt of our countrey Schooles, and of the age to come.

CHAP.

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CHAP. VIII.

Of Conſtruction; how to make all the way thereof moſt eaſe and plaine.

Spond.

Well then (good Sir) now that you haue thus farre forth directed me, how to lay ſo ſure a foundation for my ſchollers to build vpon, I doubt not but you can indeed guide me forward, how they may build vpon it as ſpeedily and happily, both for their conſtruing, paſſing, and making Latine.

To begin therefore with conſtruction, which is the firſt thing that our children enter into, after their Accedence, and Rules: I deſire greatly to heare of you thoſe things which you affirme may be done by ſchollers; and whereby all the way of conſtruction may be made ſo eaſe. As namely, that children ſhould be able to take their lectures of themſelues, truly and perfectly; and likewise with vnderſtanding vpon ſure grounds: or, at leaſt, to doe it with a very little helpe of their Maſters, in ſuch places where they doubt. So the reſt which were mentioned in the notes, that they ſhould be able to conſtrue, both in propriety of words, and alſo according to the right ſenſe and meaning. To doe this at any time, in all that which they haue learned, to conſtrue out of a tranſlation in Engliſh, as out of the Latine it ſelfe.

Theſe things doe iuſtly ſeeme ſtrange vnto mee; be-
 cauſe I am ſaine to giue euery lecture my ſelfe; or if I appoint the fourmes aboue to giue them; yet I am compelled to heare the giuing of them. And ſo I haue as great a trouble, when

*Things ſeeming
 difficult in
 conſtruction.*

*The ordinary
 toyle of Maſters
 about giuing la-
 cunes, and to
 cauſe their ſchol-
 lers to conſtrue.*

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when they construe false, to direct them right; That it were as much ease to me to giue them, my selfe; and so I should be freed from the griefe that I haue, when they cannot doe it, and from other inconueniences.

Difficulty in taking lectures in propriety of words and sense.

Besides, to reade the lectures in propriety of words, phrase, and sense also; this seemeth to mee a matter of some difficulty for many poore countrey Schoole-masters; and not onely for the yonger and weaker sort, but also for some of the more ancient and experienced; and requireth reading and indgement; that I doe not see how schollers can possibly doe it.

Harassment for schollers to remember how they were construed, and the trouble therein.

Moreouer, when I haue giuen my schollers their lectures, or haue heard them giuen, vntill they marke very well; yet they will commonly misse in some part of that which I haue read. And if the chiefe of the foure mistake or goe false, all the rest of the same likewise construe false, because they depend on them: and so oft as they doubt, I am faine to tell them, what businesse soeuer I haue; which doth exceedingly trouble mee. They also are afraid to aske me so many things, and it may be the same things againe and againe: whereby it cometh to passe that when they come to say, few of them can construe, or hardly any of them perfectly: which increaseth oft my passion, and their feare.

Griefe of the Masters for their schollers forgetting of that which they haue learned.

Finally, this I account the worst of all, that when I haue taken a great deale of paines, and haue made my schollers very ready in construing and parsing; yet come and examine them in those things a quarter of a yeere after, they will be many of them as though they had neuer learned them, and the best farre to seeke: whereby, when Gentlemen or others come in and examine them, or their friends try them at home, in the things which they learned a quarter or halfe a yeere before; they are ordinarily found so rawe, and to haue so forgotten, that I doe receiue great reproach, as though I had taken no paines with them, or as they had profited nothing.

And for that of being able to reade, construe, and parse

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parse lectures, or whatsoever they haue learned, out of an English translation, I haue not made triall; though I know they cannot doe it, being harder, then the construing and parsing of the Authors themselves: albeit it cannot be but a matter of exceeding profit, and must needs helpe to make schollers very soone.

Therefore, if you can direct me, how to do all these things, which you haue mentioned in this behalfe, so to construe and parse of themselves, and that out of the bare English Translation, and also that they shall be able to goe certainly, and vpon sure grounds; I must needs acknowledge my selfe to haue receiued an incomparable and a perpetuall benefit: and you shall indeede even herein helpe to make my burden farre more light, and my whole life much more comfortable; besides, that my schollers shall be beholden vnto you for euer, for deliuering them from so much feare, and setting them to goe so fast forward with such alacritie, as should appeare.

Phil. Surely, Sir, all this may be done, by the perfect knowledge of their Accedence and Grammar rules first, and then the practice of that golden rule of construing, together with Grammaticall Translations of the first ordinary schoole Authours, framed according to the same rule, if they be translated rightly in propriety of words, phrase and sense.

All this may be done by the practice of the rule of construing, and of Grammaticall translations.

By these I dare be bold to asseme vpon sure experience, and the trials of many very learned, that all these things may be effected amongst those who are apt, without any inconuenience at all, if they be rightly vsed, as I shall direct you the manner after. But without them, I cannot find how possibly the inconueniences, which you haue recited, can be preuented, or these benefits can be attained in any like measure; chiefly in the greater schooles, where many schollers are.

Spond. For the golden rule of construing, and the Grammaticall translations which you mention, I know not what you meane: Neither haue I euer heard of any such. Haue you

The rule of construing unheard of to the most.

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you any other rule of construing, then our Grammar teacheth? or any such translations made according to it, in this propriety which you speake of?

Phil. Yes indeed Sir, there is a speciall rule, and such translations also: by the constant practice whereof, not onely the former evils may be auoided, and the benefits mentioned may be obtained; but also the way to all construing, parsing, examining, making, writing, speaking, and also trying Latine, may be made most easie and plaine; So, as children may proceed vpon sure grounds, and doe all things herein with vnderstanding, and right reason, and farre more speedily, and with more delight, then usually.

And howsoeuer this rule be vnkowne of most, who neuer heard of any such particullar rule of construing, but only of such directions, as may be gathered here and there, out of our Accedence and Grammar, where they are dispersed thorow all, very hardly to be discerned; yet it is set downe by sundry learned Grammarians. As by *Susentius, Crispius, Cosarzius*, and our ancient Schoolemaster *Master Leech*; in his little questions of the Accedence and others, as also lately by learned *Goclenius*, though in all of them imperfectly, and differing somewhat each from other, through the diuers exceptions in the Grammar rules and variety of Grammars. *Crispius* hath also examples of the practice of the rule handled at large. It would be over-tedious to set them downe all, for what each of them hath written thereof.

Yet because the rule hath some difficulty, and that wee may consider the better of it, I will rehearse it briefly out of one or twome of them. And seeing we are to deale for the first enterers into construction, I will set it downe first, as *Master Leech* hath it, who is the plainest.

His words are these;

Q. What order will you obserue in construing of a sentence?

A. If there be a Vocatiue case, I must take that first: then I must seek out the principall Verbe & his Nominatiue case, and

This rule is set downe by sundry learned Grammarians.

The rule, as *M. Leech* hath it.

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and construe first the Nominatiue case: and if there be an Adiectiue or Participle with him, then I must English them next, and such words as they gouerne; then the Verbe: and if there follow an Infinitiu moode, I must take that next; then the Aduerbe; then the case which the Verbe properly gouerneth: and lastly, all the other cases in their order; first the Genitiue, secondly the Datiue, &c.

Q. What if there be not all these words?

A. Then I must take so many of them as be in the sentence, and in this order.

Q. Is this order euer to be obserued?

A. No: it may be altered by Interrogatiues, Relatiues, Infinitiuus, Genitiues of partition, and Coniunctions.

Q. What speciall things must bee obserued in construing?

A. That the Nominatiue case be set before the Verbe, the Accusatiue case after the Verbe, the Infinitiu moode after another moode: the Substantiu and the Adiectiue must be construed together; except the Adiectiue do passe over his signification vnto some other word, which it gouerneth.

The Accusatiue, before an Infinitiu moode, must haue the word (that) ioyned with it.

The Preposition must be ioyned with his case.

Afterwards he giues a short example hereof.

Crispius, from whom I receiued the first light hereof long agoe, he hath it something otherwise; though for the substance it be the same: whose words also, because he is but short, I will set downe; and the rather, for that there are so many learned, who haue not so much as heard of the rule. The words of *Crispius* are these:

De ordine verborum in construendo & interpretando.

Crispius in his Latine Grammar, pag. 382.

Q. *Votumplex est ordo verborum? Duplex. Naturalis & Artificiosus.*

Quid

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*Quid est naturalis?**Est Grammaticus ordo, docens quid primo, secundo, aut postremo loco ponendum sit.**Quid artificiosus?**Quo Oratores, Historici, Poetae & Philosophi utuntur.**Quid est ordo verborum naturalis?**1 Sumitur Nominativus Substantivi nominis, qui dicitur subiectum, aut quicquid vim Nominativi habet.**Hinc additur Adiectivum, aut quicquid Nominativum explicat. Sape sententiam inchoat Vocativus, aut particula Orationem connectentes, aut Ablativus absoluti, aut Relativa.**2 Verbum finitum personale, quod vocatur Pradicatum. Impersonalia constructionem sine Nominativo inchoant.**3 Casus obliqui, inter quos dignior precedat.**Sape Infinitivus: quem antecedit Accusativus cum adest.**Sape Adverbium, aut Nominativi gestum ac similes: quae statim verbo subiunguntur.**Interdum Gerundia, aut Ablativi absoluti.**Præterea,**Præpositiones cum suis casibus.**Denique Coniunctiones quae superioribus alia attestant, in quibus idem ordo servandus est.**Sic in quavis lingua.**Comprehende ista mihi regula quam**potes brevissima.**D*ilio regens præponenda est ei quæ regitur:*Quæ declarant postponenda sunt iis quæ declarantur.**Thus farre Crassus, of the rule.**Spoud. I pray you expound it somewhat more at large, that I may conceive of it yet more fully.**Phil. I will endeavour to doe as you say; although for the more curious handling of it, I will leave it to some other, or else referre it to a farther time, because of the difficulty of it, through the manifold exceptions, as I noted, especially in the longer and more intricate sentences: wherein**I take*

The rule expounded more at large.
The curious handling of it left to some other.

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*I take it very hard, to set down any direct rule particularly;**Therefore for the better understanding of the title, we are to observe,**1 That the Scholler must read the sentence, before he construe; and in reading, that he doe it distinctly; reading to a Period or full point, and there to stay.**2 To marke the sentence well, and to observe all the points in it, both Commas and Colons; or else distinctions, and middle distinctions: that so he may see and consider both the beginning, middle, and end of the sentence together; and also each clause in it.**3 That if there be any words in the sentence, beginning with great letters; except the first words of all; to remember that those are proper names: and also if there be any words included within a Parenthesis, or two halfe Moones, as they are termed; that they are to be construed by themselves.**4 That he seeke to understand what the matter is about: and so in continued speeches, to marke what went before.**5 To observe if there be a Vocative case.**6 To seeke out carefully the principall Verbe, by the rule in the Grammar of finding out the principall Verb, viz. If there be more Verbes then one in a sentence, the first is the principall, except it be an Infinitive moode; or have before it a Relative, or a Coniunction, as *ut, cum, si, &c.* Which principall Verbe being found out, doth commonly point out the right Nominative case: which Nominative case is that, which agreeth with it in number and person; and it doth also direct all the sentence very much. So that this may be accounted as the load-star, guiding all.**7 To marke the clauses which have no Verbs in them, to fit them with their own right Verbes; expressed or understood: for no clause can be without a Verbe.**8 To supply all such words as are wanting, to make perfect sense and construction.**9 To give every word his due signification and proper*

General observations for the better understanding of the rule.
1 That the scholar read before he construe.
2 To marke the sentence well, and all the points in it.
3 To marke words beginning with great letters, and included in a Parenthesis.
4 To understand the matter.
5 To marke if there be any Vocative case.
6 To seeke out the principall Verbe, and observe that well, as directing all.
7 To give every clause his right Verbe.
8 To supply all words wanting.
9 To give each word his due signification and proper sign.

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per ligne, so farre as sense will beare.

10 To ioyne Substantiue and Adiectiue together in construing, except the Adiectiue doe passe ouer his signification into some other word, which is gouerned of it. Also to ioyne the Preposition with his case.

11 To marke if the sentence haue not an Interrogative point: then to reade it as asking a question; and then the Nominatiue case is to come after the Verbe, according to the rule of the Accedence: or otherwise to be set directly before it, if our English phrase will beare it.

These things obserued, then the order proceedeth thus vsually:

1 If there be a Vocatiue case, to take that first and whatsoever dependeth of it, that is, whatsoever agreeth with it, or is gouerned of it, to expresse it; or in stead of a Vocatiue case, an Interiection of Calling or Exclamation, or an Aduerb of Calling, Wishing, Shewing, Exhorting, or Swearing, Affirming, or the like; which haue the nature of Interiections, if there be any such.

2 The Nominatiue of the principall Verbe, or whatsoever is put in stead of the Nominatiue case, and such words as depend on it; as namely, an Adiectiue or Participle, and such words as they gouerne: or a Substantiue, being the latter of two Substantiues.

3 The principall Verbe, and whatsoever hangeth or dependeth on it: as if there follow an Infinitiu moode, to take that next, and the Aduerbe, which is ioyned commonly to the Verbes, to declare their signification.

4 The case which the Verb doth properly gouerne next vnto it selfe, which is most commonly the Accusatiue case, and whatsoever hangeth on it; or an Accusatiue case before an Infinitiu moode in stead hereof.

5 Then follow all the other cases in order; first the Genitiue, then the Dative or Ablatiue, with a Preposition, or without.

This is the summe of the rule, as it is most generall and naturall.

Yet

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Yet here these things must be remembred.

1. If all these words be not in the sentence which is to be construed, to take so many of them as there are, and in this order.

2. That the order is changed by the Relatiue *Qui, quæ, quod*: also by Interrogatiues, Indefinites, Partitiues; because these (according to the Grammar rule) follow the rule of the Relatiue; going before the words whereof they are gouerned. So likewise Aduerbs of likenesse (as, *Quæmadmodum, ut, veluti, sicut*) when they haue *sc* or *it* answering to them in the second part of the sentence, do vs^e to go before. As also Coniunctions, Copulatiues, Rationals, Aduersitiues, hauing their Redditiues following, answering vnto them: so Expletives, and certaine others:

Finally, all such words as these mentioned (which wee may call words of dependence, because they depend on something going before or coming after in the same sentence) or else words of Connexion; seruing to knit new sentences to the former (as these Coniunctions) are to be placed next the Vocatiue case: or in the first place, where there is no Vocatiue case.

3. That in stead of the Nominatiue case, we take whatsoever is in place thereof; as a whole sentence, a piece of a sentence, an Infinitiu moode, an Aduerbe with a Genitiue case, two Nominatiue cases singular or moe, ioyned with a Verbe plural, or sometimes a letter set by it selfe, or moe, or any word put for it selfe; which we call a word of art: as *Amo est verbum*. *Amo* is here taken for the Nominatiue case: for all such words or sentences are supposed to be the Neuter Gender vndeclined.

So whatsoever includeth the Nominatiue case; as, a Verbe Impersonall, an Ablatiue case absolute; Gerunds and Supines put absolutely with this Verbe *est*: as *Orandum est ut sit mens sana in corpore sano. Itum est in viscera terra*: because these stand for Verbes Impersonals, and haue the Nominatiue case included in them.

Other cautions in the rule.

1. To take so many words as there are in the same order.

2. The order is changed by Relat. Interrog. Indef. Partit.

words of dependence and Connexion.

3. To take for the Nominatiue case whatsoever is put in place of it, or includeth it.

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4. Participles, Gerunds and Supines follow the order of the Verbes.

5. New coniunctions & words of dependance serue to ioyne new sentences.

6. Aduerbs to be placed to the best fence.

7. To obserue Latinismes, and ioyne phrases.

The reason of the rule.

1. The words to bee placed in naturall order.

2. Coniunctiues before the governed.

3. Declarers to follow the declared.

4. The principall words going before, direct the words following; except the Inter. Relat. Ind Part.

4. The Participles with Gerunds and Supines follow the order of those Verbes wherof they come, in governing the same cases, as in the rules. Also that Gerunds and Supines are commonly put for the Infinitive moode.

5. Coniunctions or other words of dependance in new clauses of the sentences, serue to ioyne together the later partes of the sentences to the former; wherin the same order must be kept againe as before.

6. That the Aduerbs be placed before or after the Verb; as the sense will most conueniently beare.

7. That the Latinismes be obserued, to ioyne the whole phrases together, so much as may be, and to expresse them by as elegant and fit phrases as we can in our tongue.

The reason also of the rule, that euery one may conceiue each thing, is this:

1. That the words must bee placed in order, as they should stand, according to the plaine and proper nature of the speech, in which they are vsed to expresse any matter: which is the very order which Grammar teacheth, and as one governeth another.

2. The word governing or directing, to be placed before those which it governeth or directeth.

3. Those words which do declare others, are to be set after those which they do declare or make plaine.

So the principall word going before, doth commonly direct the words following; either in agreement or gouernements: that is, it causeth the word following to agree with it, or to be governed of it; except in oblique cases of Interrogatiues, Relatiues, Indefinites, Partitiues, which doe commonly goe before together with the Substantiues or Antecedents; with which they agree; and are governed & guided by the word following after: as, *Quem librum legas? Quorum rerum utram minus velim non facile possum existimare.*

Spond. I perceiue the rule most plainly, and do see an euident reason of euery thing; yet neuertheless I desire you

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you further to giue me a little briefe of it, as my Schollers may best remember it.

Phil. The summe is this; to reade ouer the sentence distinctly to a full point; obseruing carefully all the points and proper names, with the drift and meaning; but chiefly to marke the principall Verbe, because that pointeth out the right Nominatiue case, and directeth all the sentence; also to marke if there be any Vocatiue case. Then the order goeth thus:

1. If there be a Vocatiue case, to construe that first, with whatsoeuer agreeth with it, or is governed of it; or whatsoeuer is put in the place of it; as an Interiection of Exclamation or calling, or an Aduerbe of calling.

2. To take the Nominatiue case of the principall Verbe, or whatsoeuer is put in steade of it, and to adioyne to it whatsoeuer hangerh of it: as the Adiectiue or Participle, and such words as they gouerne.

3. To take the principall Verbe, and whatsoeuer hangerh on it, each in the right order; as if there follow an Infinitive moode, to take that next: then the Aduerbe; after, the case which the Verbe properly gouerneth (which is commonly the Accusatiue case) and whatsoeuer hangerh on that. Lastly, all the other cases in order: first the Genitiue, secondly the Dative, and lastly the Ablatiue.

4. If there be not all these Verbes, to take so many of them as are in the sentence, and in this order.

5. That this order is changed by Interr. Relat. Indefinites, Participles, and some Coniunctions with Aduerbs of likeness: as *Quemadmodum, ut, sicut, &c.* hauing *sic*, or *ita*, to answer them in the second part of the sentence; because those words vse to goe before.

Lastly, to take the Substantiue and Adiectiue together, vntill the Adiectiue passe ouer his signification vnto some other word, which it governeth; and so likewise the Preposition with his case.

Most briefly thus: that the principall Verbe be first sought out; then

The summe of the rule of construing.

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A briefe of the
rule of constru-
ing for every
child to be able
to answer.

1. Take the Vocative case, or whatsoever is in stead of it, or hangs vpon it, seruing to make it plaine.

2. The Nom. case of the principall Verbe, or whatsoever is in stead of it, or depends of it to make it plaine.

3. Then the principall Verbe, and whatsoever hangs of it, seruing to expound it: as an Aduerbe, or an Infinitive moode.

4. Lastly, the case which the Verbe properly gouernes, and all the other cases after it, in order.

Note that the order is changed by Interrog. Relat. Partit. certaine Aduerbs and Coniunctions: all which vse to goe before.

Obserue, specially for the entercy, to put them in order of this often: the Nom. before the Verbe: the Accus. after the Verbe: the Substant. and Adiect. to goe together; vnder the Adiect. put his signification into some other word: the Preposition and his case together.

This is the briefest, plainest, and most generall forme, that (after long practice and considering of it) I can conceiue, though it haue some exceptions; as I said.

Spoken. I pray you giue me an example hereof.

Put. I will take the very example which *Cicero* hath set downe out of *Tully* de *Senectute*.

1. *Optissima omnino sunt, Scipio & Leli, arma senectutis: artes exercitacionesq; virtutum: que in omni aetate culte; cum multum diu, vixeris, mirificos afferunt fructus: non solum quia nunquam deserunt, ne in extremo quidem tempore atatis, quandoque in maximum est: verum etiam quia conscientia bene acta esse, multum diu, benefactorum recordatio; laetissima est.*

This is *Tully*'s order in placing this sentence.

2. The naturall or Grammaticall order of it is this.

Scipio & Leli, artes exercitacionesq; virtutum (sunt omnino arma optissima senectutis: que culte afferunt fructus mirificos in aetate omni, cum vixeris multum diu; non solum quia deserunt nunquam, ne quidem in tempore extremo atatis, quandoque in maximum id est maximum: verum etiam quia conscientia bene acta esse, recordatioq; benefactorum multorum est inuincibilissima.

3. The

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3. The Translation is after this Grammaticall order, thus:

O Scipio & Leli, arts & exercises of vertues, are altogether the (verb) fittest weapons of old age: which being (verb) exercised in (verb) every age do bring ^b marvellous fruites, when you haue liued ^c much and long: not onely because they ^d forsake neuer, ^e no truly ^f in the extreme time of age, although that is ^g the greatest; but also because ^h the conscience of a life well done [or well passed ouer] and the remembrance of many good deeds, is most pleasant.

4. The construing is directly according to this translation. So that the translation leadeth the Scholler as by the hand, or in stead of his Master; so, as he cannot erre, if he be of any vnderstanding: as thus;

Scipio O Scipio, & and, *Leli* O Lelius, *artes* arts, *exercitationesq;* and exercises, *virtutum* of vertues, *sunt* are, *omnino* altogether, *arma aptissima* the fittest weapons, *senectutis* of old age: *que* which, *culte* being exercised [or vsed] in *aetate* *omni* in euery age, [or in all our life] *afferunt* do bring, *fructus mirificos* marvellous fruites, *cum* when, *vixeris* you haue liued, *multum* much, *diu*, and long, &c.

5. This translation directeth to parse, chiefly for all the Syntax; Euery principall word in the Latine, going before others, commonly gouerning, or directing and guiding some way that which followeth after. It helpeth very much for the Etymologie; that children well entred, shall go very neere to tell by the English alone, what part of speech euery word is: of which I shall speake after.

The manner of parsing by it, is thus shortly for the Syntax:

Scipio is the first word to be parsed, because it is the first in construing; for that we begin commonly of a Vocatiue case, if there be one. It is the Vocatiue case, knowne by speaking to, & by the Interiection *O* vnderstood; gouerned of the Interiection *O*, by the rule *O Exclamantis Nominatiuo, Accusatiuo, & Vocatiuo iungitur*. In English, Certaine a Vocatiue, &c.

3. Translation according to the naturall or Grammaticall order. ^a Are the very fittest weapons. Verb ap: est. Verb loued or adorned. Verb in all age. ^b Irresistible fruites, or benefits. ^c Very long. ^d Neuer leaue vs. ^e Not indeede. ^f In our last age. ^g The chiefe. ^h The inward testimony.

4. Construing according to the Grammaticall translation. Or, quæ cultæ afferunt, &c. 5. Parsing according to this translation.

Scipio.

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Et. *Et*] the next word a Coniunction Copulative, serving to couple words or sentences; here coupling *Scipio* and *Leli* together.

Leli. *Leli*] the next word, the Vocative case knowne also by speaking to, and put in the same case with *Scipio*, by reason of the Coniunction &; by the rule, Coniunctions Copulatives and Disiunctives couple like cases, &c.

Artes. *Artes*] is next, in construing according to my rule of construing. The Nominative case, comming before the principall Verbe *sunt*, by the rule of the first Concord.

Qua. *Qua*] next, a Coniunction Copulative, coupling *artes* and *exercitationes* together.

Exercitationes. *Exercitationes*] is the next, the Nominative case coupled with *artes*, by the Coniunction Encliticall, *que*, which is set after *exercitationes* in the booke; by the rule of the Coniunctions Subiunctives, or which are put after.

Virtutem. *Virtutem*] followeth next, the Genitive case, governed of the Substantive *exercitationes*: and is the latter of two Substantives; by the rule, When two Substantives come together.

Sunt. *Sunt*] is next, agreeing with the Nominative case *artes exercitationes*; by *Verbum personale coheret cum Nominativo* &c. It is expressed to the one Nominative case, and understood to the other, by the figure *Zengma*.

Omnino. *Omnino*] the next word, an Adverbe ioyned to the Verbe, to declare the signification.

Arma. *Arma*] the Nominative following the Verbe *sunt. Sunt, forem, sic* &c.

Aptissima. *Aptissima*] the Nominative case of the Noun Adiective, agreeing in all things with *arma*, by the rule of the second Concord. The Adiective, whether it bee Noun, &c. it agreeth with *arma*, because it expresseth the qualitie of *arma*, &c.

Senectutis. *Senectutis*] next, the Genitive case governed of *arma*, because it expresseth *arma*, the weapon of old age, the latter of two Substantives.

And

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And so forward, in all things giuing the reason according to the rules of Grammar, and this rule of construing compared; the later word, still declaring the former. So much shortly for parsing by this rule.

6. This translation directeth the Scholler also for making Latine, to proceede easily; and likewise the Master to teach and guide the Scholler both to make true Latine and pure *Tully*, or what Author he will follow: so that he cannot misse so long as he followeth this and looketh on the Author: also, it guideth to giue a reason of every thing, or to prooue the Latine thus in the very same order as they parsed.

As this Master to aske thus according to the order of the translation.

How say you, *Scipio*, or *o Scipio*?

The Scholler answereth; *Scipio*, as it is in the booke.

Example.

Aske why not *Scipionis* nor *Scipioni*, but *Scipio*; he answereth: because it must be the Vocative case, knowne by speaking to, and governed of *o* understood, as *o Magister*, *o Master*.

And] &.

Lelius] *Leli*. If it be asked, why not *Lelius*, nor *Leli*, nor *Lelium*; he answereth, because it must be the Vocative case; and therefore *Leli*; because when the Nominative endeth in *us*, the Vocative shall end in *i*. Also, that it must be the Vocative case, because & coupleth like cases.

So in all things, iust as the child parsed; but onely asking the English first, and making the child to giue it in Latine, and to giue a reason of every thing more particularly.

The causing the child to construe and to parse, looking vpon the English onely; especially the parsing so, is continually making Latine, and prouing it.

So that we may see by this sentence, how this translation serueth to direct the younger Scholler: first, to resolute or cast each sentence in Latine, into the naturall or Grammaticall order; secondly, to construe directly according to the same; thirdly, to parse as it is construed, by marking the last chiefe word: fourthly, to make the same Latine as it

use and benefit
of Grammaticall
translations,
set downe
in generall.

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was parsed, and to proue it by reason and rule. Fifthly, by comparing the order of the translation and the order of the Author, to compose the Latine againe into the order of the Author. And so by daily practising these translations, young Schollers must needs come on very much, for that it makes all the way to learne so plaine.

↖
This reason of
the benefit of
translations ac-
cording to the
rule, for the con-
tinuall use of
Analysis and
Genesis.

Three speciall
parts both of
Analysis and
Genesis.

One principall reason is, for that this is nothing else but a continuall practice of *Analysis* and *Genesis*; that is, of resolving and vnmaking the Latine of the Author, and then making it againe iust after the same manner, as it was vnmade. Or if we may so terme it, the vnwinding, and winding it vp againe; which is generally acknowledged to be the speediest way to all good learning. Now of either of these there may be three parts.

1. Of the *Analysis* or resolving a sentence; first, the resolving it out of the Rhetoricall order of the Author, into the first proper, naturall and Grammaticall order.

2. Construing, turning or translating it into English, according to the same order; giuing the true sense and force of each word and phrase.

3. Parsing as we construe.

So of the *Genesis* or making vp againe are three parts.

1. The making the same Latine againe, according to the order of the translation and the words of the Author; that they may goe surely.

2. To prouue it to be true Latine, after the manner of parsing, by the same order.

3. To compose all againe for the Rhetoricall placing of the words, according to the order of the Author, by the helpe of a few rules, and by comparing with the Author; that a child may haue a confident boldnesse, to stand against the most learned, to iustifie that which hee hath done.

Spoud. This stands with all reason, that if the way of vnmaking or resolving be so plaine thorow this rule; the way of making vp againe must needs bee as plaine and readie: for there is the same way from Cambridge to London,

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don; which was from London to Cambridge.

Phil. You say as it is: Hence you shall finde by experience, that as children will soon learne to construe and parse their Authors thereby; so they will as soone learne to make them into Latine againe: yea they will come by daily practice, to reade the Latine almost as fast out of the English translation, as out of the Author it selfe, and proue that it must be so: and in short time to do the same in things which they haue not learned; especially, where they shall haue occasion to vse the same phrase, to doe it readily whether they shall write or speake.

Particular benefits of the use of Grammaticall
translations, and of the Rule.

Spoud.

It is apparant by that which you haue said, that you take the benefit to be very great, which may come by such translations rightly vsed. *Benefits of the translations, and the rule set down particular.*

Phil. I doe indeed; and that for all these things following, which seeme most strange and hard to be done by children.

1 Teaching to resolve Latine Grammatically: which is the foundation of the rest. *1 Resolving Grammatically.*

2 In construing, to direct to doe it artificially by Rule, and also in propriety of words, and in true sense. *2 Construing.*

3 For parsing to do it of themselves: as reading a lecture without any question asked, vnlesse some which they omit: which manner of parsing gaineth halfe the time which is spent therein commonly, when otherwise each question is asked and stood vpon. *3 Parsing.*

4 For making Latine, to be able to make the very same Latine of their Authors vpon sure grounds; and thereby to be encouraged to goe on boldly and certainly, with cheerefulness and confidence: when little children shall see, that they are able to make the same Latine which their Authors doe, as was said, and haue also the Author to iustifie that which they haue done. *4 Making Latine.*

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- 5 *Prouing.* 5 For prouing Latine, specially for the Syntaxe, when each principall word going before, directs those which follow, except in some few.
- 6 *Composug.* 6 For composing artificially, by continuall comparing this Grammaticall order, to the order of the Author, and marking why the Author placed otherwise; and by being helped by a few rules, which I will shew after.
- 7 *Vnderstanding.* 7 To helpe the yonger schollers to vnderstand their lectures, so farre as need is; of the benefit of which vnderstanding we haue spoken before.
- 8 *Taking Lectures of themselves.* 8 Also to take their lectures for most part of themselves, as was said; to get and bring their lectures more surely and sooner then by the Masters teaching alone, as a little experience will shew.
- 9 *Construing and parsing out of the English.* 9 To construe and parse their lectures, out of the English as out of the Latine (which is a continuall making Latine, as we heard) and so to reade their lectures first in the naturall order, then as they are in their Authors.
- 10 *Correcting their Authors.* 10 To be able to correct their Authors of themselves, if they be false printed.
- 11 *Keeping all learned in their Authors perfectly.* 11 To keepe all which they haue learned in their Authors so perfectly, as to be able in good sort to construe or parse at any time, in any place out of the bare Translation, onely by reading them oft ouer out of the translation.
- 12 *Save getting Authors without booke.* 12 To saue all the labour of learning most Authours without booke, as all Authors in prose; which labour in many schooles, is one of the greatest tortures to the poore schollers, and cause of impatience and too much seuerity to the Masters, though with very little good for most part: to be able as it were by playing, onely reading their Authors out of the English ouer and ouer, at meet times, to haue them much better for all true vse and each good purpose, then by all saying without booke; to trouble the memory only with getting rules of Grammars and the like, and such other of most necessary vse, as the Poets: which also are exceedingly furthered hereby.
- 13 *To proceed in English, as in Latine.* 13 To helpe to proceed as well in our English tongue as in

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in the Latine, for reading, and writing true orthography; to attaine variety and copy of English words, to expresse their mindes easily, and vtter any matter belonging to their Authors. And so in time, to come to propriety, choise, and purity, as well in our English as in the Latine.

14 To learne the propriety of the Latine tongue, as they goe forward; to be able to iustifie each phrase, and in time to remember words and phrases, for almost whatsoever they haue learned, and where. Also by reading *Tully*, and other purer Authors constantly out of such translations, first Grammatically, then Rhetorically, to attaine to make a more easie entrance to that purity of the Latine tongue, whereof sundry great learned men haue giuen precepts, then by precepts alone; and much more by ioyning precepts and this practice together.

15 By the translations of the Poets, as of *Ouid* and *Virgil*, to haue a most plain way into the first entrance into versifying, to turne the prose of the Poets into the Poets owne verse, with delight, certainty and speed, without any bodging; and so by continuall practice to grow in this facilitie, for getting the phrase and veine of the Poet.

16 To be (as was noted) not onely in stead of Masters, or Vshers, to giue each lower lecture perfectly, for all the substance; but also to be after in stead of their owne presence, or of Dictionaries in euery one of those fourmes continually, to direct them, vntill euery one of the fourme can construe, parse, make the same Latine, and proue it. Hereby both to free the children from that feare which they will haue ordinarily, to go to their Masters for euery word; and also to free the Masters from that trouble and hinderance to tell them euery word, so oft as they forget, and the vexation and fretting to see the childrens dulnesse and forgetfulnesse. For the helpe of the Master, or Vsher, in the meane time what it ought to be, we shall see after in the vse of these.

17 Hereby schollers hauing been well entered, and exercised in their lower Authors, shall be able to proceed to their higher Authors, *extempore*; and goe on with ease, by the

14 To learne the propriety of the Latine tongue, to iustifie words and phrases, and also to attaine the purity of the Latine tongue.

15 To enter and traile up schollers in Poetry with ease & delight without bodging

16 To be instead of Master or Vsher amongst the schollers for giuing and preparing Lectures. To free children from feare of 10 oft asking, and the Masters from that trouble and hinderance.

17 To be able to proceed in other Authors of themselves.

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by some helpe of
Master and
Commentaries.

the assistance of the Master, where they need, and by the helpe of Commentaries; that they may be thus enabled to construe any Author, and be fitted for the studies of the Vniuersitie, at the first entrance thither.

18 A helpe to
weaker Masters.

18 These will be also a helpe to many weaker Schoole-masters, for right and certaine construction, without so oft seeking Dictionaries for English, and proprietie of words; and so for parsing, and all sorts of the former directions.

19 To helpe
weaker schollers
to proceed in
Latine in their
priuate studies in
the Vniuersities.

19 Also, weaker schollers in the Vniuersities, who haue not been so well grounded in the Grammar schooles, may proceed in their priuate studies, by the vse of some of these translations, either one alone, or two or three together; and increase both for construing, vnderstanding, and writing Latine. Also they may haue continuall vse of translating both into English, and Latine; whether reading out of the Author into the translation, or out of the translation into the Author, or doing it by pen; and euer a direction to try all by, and as a priuate helpe: which continuall translating both wayes is a most speedy way to learning, as M. Askam proueth at large.

20 So to helpe
any who haue
lost their Latine
or haue but a
taste.

20 Likewise, any who haue lost the knowledge of the Latine tongue, may recouer it hereby within a short time; and they who haue had but a smattering, or some little beginning, may soone come to vnderstand any ordinary Author, and proceed with pleasure and certainty.

21 To haue dai-
ly practice of
Analysis and
Genesis; which
is all in all, in
getting all
learning.

21 Finally, hereby schollers may haue daily much sure practice both of *Analysis* and *Genesis*; that is, resolving and making Latine: which as was noted, all the learned doe acknowledge to be almost all in all, in getting all learning, for all this practice by them is nothing else but *Analysis* and *Genesis*, as we shewed before.

Things

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Things more specially observed in the translating
of the Schoole-Authors.

Spoud. These benefits are indeed very great, and worthy the labour of euery child, or other, who would attaine them, if it be as you say: yet by your fauour, many of them cannot be obtained by bare Grammaticall Translations alone; as to get the propriety of both the tongues, both of Latine and English together, with variety of phrase, the sense, and the like. Therefore what course haue you obserued in your Translations, to make them to serue to all these purposes?

Phil. I haue obserued these things following, so neere as I haue been able for the present: I shall amend them after, God willing.

- 1 The naturall or Grammaticall order throughout.
- 2 That the English Translation is set down alone, without the Latine adioyning, to auoid the inconueniences of hauing the Latine and English together; as of making Truant, or the like: whereof I shall speake after.
- 3 The propriety of the English words, answering to the Latine, in the first and naturall signification, and expresting the force of the Latine words, so neere as I could, is set down in the first place. And where the Latine phrase is somewhat hard or obscure to be exprest in our English tongue, word for word; there I haue also exprest that by a more plain phrase, sometimes included within two markes, almost like a Parenthesis, with [or] thus. Or else I haue set it euer in the Margent: where also I haue oft placed the meaning, with variety of other phrases ouer-against the word, and noted them with a character or letter, answering to the word in the Text.

Moreouer, where any phrase is ouer-harsh in our English tongue, to expresse the Latine *verbatim*, viz. word for word, or in good propriety; that harsh phrase is also placed in the Margent, ouer-against the Latine phrase, with this marke,

(Verb)

Things observed
in the Transla-
tions of the
Schoole-au-
thors.

1 Naturall or-
der.

2 English alone.

3 The English
answering the
Latine in
propriety.

where any phrase
is somewhat
hard, how it is
exprest.

where any
phrase seemet
ouer harsh in our
English tongue.

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(Verb) or (ver.) or v. signifying *verbatim*, word by word, or word for word, and the more easie phrase set in the Text.

where there may
be two senses.

Likewise where there may be two senses or constructions, I haue commonly expressed both: the more likely and naturall in the Text, the other in the Margent. This I haue done, to the end that the Scholler may see both construction and meaning together; with the propriety of the tongue, whercunto I haue chiefly laboured.

No varying but
on necessitie.

So that there is no varying from the propriety, saue where necessity inforced, for the impropriety of the phrase in our speech, or in some few places, where the construction is easie and familiar; and there is set in the Margent: (Verb) as was said before.

The order of
some words
changed.

Lastly, where in the Grammaticall order in Latine, the Substantiue goeth before the Adiectiue, the gouernour or guider first; in our English Dialect, the Adiectiue is most commonly set before: as *vir bonus*, a good man; not, a man good: vntil the Adiectiue be diuided from the Substantiue; as where it passeth the signification into some other word governed of it: as *vir praeftans ingenio*, a man excelling in wit.

So in the Aduerbe *Non*: as *Non est*, It is not; we doe not say, Not it is. Also in the Encliticall Coniunction *que*, and the like; as *idque*, and that.

Observation in
the lowest
Authors.

In the first and lowest Authors is commonly translated Thou, Thee, Not you; because of the difficulty for children, to distinguish betweene Thou, and You.

Thus I place ordinarily the Accusatiue case before the Infinitive moode, in plaine words, for the ready and easie making the Latine out of it: as *Multum enim praesidi se dicimus*, we say him to haue foreseene much: and in the Margent vsually thus; We say, that he foresaw much: according to our English phrase.

How

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How to use these Translations so, as to attaine the former benefits.

Spond. These things diligently obserued, must needs be very auailable to the purposes, which you haue mentioned: the very propriety alone, I meane the knowledge of words, in their first and proper signification, is a singular helpe to learning. For reason will commonly teach, both the change of the signification by the circumstances of the place, and also the cause of the change. But I pray you, how might my Schollers use these Translations so, as that I might finde the benefits of them?

Phil. You may cause them to use them after these directions following:

1 First, you are to see that every one who is to use them, can repeat the rule of construing, and answer the questions thereof, according to the briefest forme of it at least. And if your leisure will serue, to heare your selfe how they can take their Lectures of themselves, according to the same.

2 Where your leisure will not well permit you to see all Lectures given, you may appoint at the taking of the Lectures, that some one or two of the best of each forme, doe looke vpon the Translation; and in the lower formes doe first reade over the Translation once, only to giue them some light, for the meaning and vnderstanding of their Lectures; the rest looking on their Authors, or onely harkening to the meaning: although in the higher formes which use them, they will not need so much as once reading over before, vntil in some difficult places; only he who looketh on the Translation, may reade the Translation after, for their more full vnderstanding of the Lecture, and more easie remembrance of it.

3 After that, to appoint another, first, to reade over their Lecture in the Latine distinctly, as it is in the Author, and to try how he can construe, heating it out according to the rule of themselves.

to

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He who hath the Translation only, to direct where they goe false: to the rule. In the meane time cause him who hath the Translation, to be in stead of your selfe amongst the rest; to see that they goe right; and where the construer sticketh, or goeth amisse, to call him backe to the rule, and with the rest to helpe to finde it out by the same rule.

To do as the cunning Hunts-man. And when all the fourme are at a stand, and none of them can beat it out, then onely he who hath the booke, to doe it; as the cunning Hunts-man, to helpe a little at the default, to point and to direct them where to take it: and thus so many to construe ouer, or so oft, vntill all of them can construe.

The assistance of the Master or Vsher herein. In the meane time your selfe or Vsher, in the midst, both to haue an eye to them, that they take this course; and also to helpe yet further, where need is: And after the taking of the Lecture, to note out vnto them all the difficult or new words in their Lecture, to examine and direct them, for the parsing of them: and also to cause each of the fourme to marke out those words, to take speciall paines in them; to make them perfect aboue all the rest: because they haue learned the rest before, and haue but so many new words to get in that Lecture.

To construe and parse out of the Translation, is the surest & most profitable way. 4 According to the order as they construe, cause them to parse, as we shewed; either looking vpon the Author, or vpon the Translation alone. But I finde it farre the surer and better, in all who are able; both to construe and parse out of the Translation: because thereby they are learning continually, both to make and proue their Latine; and so do imprint both the matter and Latine, more firmly in their memory. So also all of ability, to construe and parse onely out of the Translation, when they come to say; and out of it to giue the reason of every thing. This they will do most readily, with a little practice.

How to keepe all their Authors perfectly. 5 To the end that they may keepe all their Authors perfectly, which they haue learned (which is thought of many almost impossible, and doth indeed so much incourage yong Schollers, and grace the Schooles when they can doe it) let them burvie this practice: Every day after

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after that they haue said their Lectures, cause each fourme which vse these translations, to goe immediately to construing ouer all which they haue learned, each day a piece, euery one a side of a leafe, or the like in order, vntill they haue gone thorow all; construing it onely out of the translation: to spend an houre or more therein, as time will permit: one or two who sit next vnto the Construer, to looke on the Translation with him, to helpe where hee sticketh; the rest to looke on their Authors. Appoint withall some of the Seniors of the fourme, to examine shortly the hard words of each page as they go; I meane those words, which they marked when they learned them.

And when they become perfect in construing out of the English, cause them for more speedy dispatch, but onely to reade their Authors into Latine, forth of the Translation; first in the Grammaticall order: after as they are in the Author. They will thus soone runne ouer all which they haue learned, without the least losse of time: for this will be found the best bestowed time, to keepe perfectly that which they haue gotten. And what they can so construe or reade out of the English into Latine, they can also do it out of the Latine into English ordinarily.

Then, as they waxe perfect in that which they haue learned, and grow a little to vnderstanding; they may practise of themselves by the same meanes, to reade ouer the rest of their Author, which they learned not, or some easie Author, which they haue not read; as first *Corderius*, or the like, by the help of the same Translations: first to construe *ex tempore* amongst themselves, after to reade out of the Translations; according to the same manner as they did in that which they haue learned: wherein they will do more then you will easily beleue, vntill you see experience.

After this, as they come to higher fourmes, and more iudgement, they may be appointed likewise to reade *ex tempore* some other Author, whereof they haue the Translation to direct them; and that both out of the Author into English: first, after the Grammaticall manner; and then in a

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good English stile : afterwards out of the English into Latine, both wayes, both in Grammaticall order, and after in Composition, according to the Author. And within a time that they haue bene thus exercised, they will be able to do this, almost as easily and readily, as that which they haue learned. I find *Tullies* sentences, and *Tully de natura Deorum*, with *Terentius Christianus*, to be singular books to this purpose for the best uses.

The fruit here-
of.

By this meanes it must come to passe by daily practice, that they shall attaine to the phrase, stile and Composition of any Author which they vse to reade oft ouer, and to make it their owne; euen of any piece of *Tully* himselfe (as was said) and much sooner then can be imagined, vntill triall be made: though this must needs require meete time. For what thing of any worth can be obtained, but by time, industry, and continuall practice? much lesse such copy, choyse propriety, and elegancy, as *Tully* doth affoord.

Obiections against the use of Translations in Schooles answered.

Spond. As you haue shewed me the benefits which may come by Grammaticall Translations; and also how to vse them, that Schollers may attaine the same: so giue me leaue to propound what doubts I may suspect concerning the same for the present; and moe hereafter, as I shall make triall of them.

Phil. Very willingly; for I do desire to find out all the inconueniences that can be imagined, which may come by them: but for mine owne part, I can find none, if they be vsed according to the former direction; and yet I haue done what I could, to finde out whatsoeuer euils might be to follow of them. Obiect whatsoeuer you can, I thinke I am able plainly to answer it, and to satisfie you fully in every point.

Spond. I will therefore deale plainly with you, in what I can concerne for the present.

Obiect.

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Obiect. 1. Translations in Schooles haue not been found to bring any such benefit, but rather much hurt; and therefore the best and wisest Schoole-masters haue not bene wont to suffer any of them amongst their Schollers.

Phil. I will first answer you for the benefits: That it is true indeede, that these uses and benefits cannot be made of any other Translation of any one of our Schoole-Authors. The reasons are euident: first, because none of the Translators, so farre as I know, haue followed, nor so much as propounded to themselves to follow this Grammaticall rule in Translating: which you see is the meane foundation of all true construing, parsing, making and trying Latine: and of all these benefits, to keepe Schollers to goe surely. Secondly, none of them which I know, haue laboured to expresse the propriety and force of the Latine, in the first and natue signification; which this intendeth continually: and how much lieth vpon the knowledge of the propriety of the words, for the certaine getting of any tongue, euery Scholler knoweth. Thirdly, none of them haue indeaoured by a double Translation to make all things plaine, as these do euery where; labouring to expresse with the words, and Grammar, the sense and meaning also in all obscure places, with variety of English words or phrase: to the end to teach children thereby, Grammar, propriety, sense, with variety of phrase to expresse their minds in English, as well as in Latine: and all vnder one, that nothing bee wanting.

The Translators haue seemed to ayme either onely or principally, at the meaning and drift of the Author; which benefit alone they do in some sort performe: but for the rest of the benefits and uses, or for the most of them (as for true construing, parsing, making and trying Latine, which are the chiefe things here mentioned) they either set the learner at a *non plus*, or carry him ordinarily cleane amisse. And therefore there is no maruell, if in that respect they be utterly disliked. Triall in any of them, compared to the rule and the other limits, and especially how in construing, parsing,

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paring, and the like, they carry the learner vterly out of the way, will presently shew the truth hereof, and commonly in the very first sentence of them. I will set downe the words in one or two.

Esops Fables construed thus :

Examples of the Translations extant, to manifest the truth hereof. *Dum whilst, Gallinaceus the dunghill, Gallus Cocke, Ver- tit scratched, Stercorarium in the dunghill.*

Tullies Offices translated thus:

Marcus Tully Cicerois de officiis ad Marcum filium liber primus. } *Marcus Tullius Ciceroes first booke of duties to Marcus his sonne.*

Try all to construe by these.

Trie in any one of these, whether a child can construe one sentence right and surely, according to the Grammar, or in any certainty of the propriety of the words, or be able to parse or make Latine, or the rest: though some of these Translators were learned, and gaue the sense; yet you may perceiue that they aimed not at these ends here mentioned, or few of them.

Thus you see what I haue answered concerning the benefits: now let vs heare what you say concerning the hurt comming by them.

Obiect. 2. Spend. Besides that they leade Schollers amisse very ordinarily in construing, almost in every sentence; They are found also to make Schollers Truants, or to go by rote (as we commonly call it.) which is worse.

A. Phil. For the first part, that they leade Schollers amisse, I haue answered; that, that is onely in such Translations, which respect the sense alone, but do not respect the Grammar.

Secondly,

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Secondly, for making Truants, I answer; that these Grammaticall translations being thus meere English, and separate from the Latine altogether, can neuer indanger any way to make Truants, if they be vsed according to the directions prescribed. For first, for construing Latine, there can be no likelihood hereof, if the Translation be onely vsed; first to giue some light and vnderstanding of the Lecture amongst the younger; after, to be only in place of the Master, where he cannot be himselfe.

Also, where all of the fourme cannot beat out the construing by the Grammaticall rule, there to direct and point it out how to take it. Likewise, to giue propriety of English, and to guide the Schollers in place of the Master (who cannot be alwayes with euery one) to the end, that in all things they may go surely. Secondly, for construing and making the Latine out of the Translation, it chiefly consists vpon vnderstanding and conceit; and shall more stirre vp the wit and memory to get propriety and copie of words and phrases, then all getting without booke can possibly do. In getting without booke alone, words and sentences may be learned, as by Parrats, without any vnderstanding: hereby children must needs vnderstand them: For, hauing nothing but the bare translation, they must be driuen of necessitie to beate out the Latine, by learning and by reason, with diligence; and so stirre vp their memories continually. Also, hereby whensoever they shall haue againe the same English words or phrases to make in Latine, to write or to speake; the veriesame Latine words and phrases, which they learned in their Authors, do come straightwayes to their memories to expresse their mindes. And in what things they can giue Latine to the English, in that, as was said, they can ordinarily giue English to the Latine.

Indeede, where the Translation is ioyned with the Author, and so they are set together answerably word for word, either as the Interlineall set ouer the head, or the English word or phrase set after the Latine; there the eye of the child

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child is no sooner vpon the one, but it will be vpon the other: and so the memory is not exercised, neither can this mischiefe be auoided. Yea, where the Author is of the one page, the translation is on the other oueragainst it (like as it is in *Theognis*, and some other Greeke Poets) there must be much discretion for the right vsing of them; otherwise many inconueniences must needs follow amongst children. But in these bare translations so by themselves, these surmised dangers are preuented; if they be vsed as hath beene shewed. Although for them who are of full discretion to vse them (as those who would study priuately for the recouering their Latine, or increasing therein) it may be the most profitable of all, to haue the translation oueragainst the Latine, directly on the other page, after the manner as *Theognis* is printed; that folding the booke; they may looke vpon the one, when they would find out the other; and yet haue the other euer at hand, as a Master, to helpe in an instant, where they need.

3. *Ob. Sp.* But the Schollers may be idle, when they seeme to be construing, when as one onely construeth, and the rest looke on their bookes.

How to preuent
idleness or neg-
ligence in the
use of the tran-
slations, so that
one cannot bee
idle, while they
are in hand with
these.

A. Phil. So they may be idle in whatsoeuer exercise they do amongst themselves, vnlesse the Master be vigilant: but let the Master vse any diligent circumspection, and they cannot possibly be idle in this, of all other; no not one in any fourme. For, let but the Master or Vsher haue an eye to all in generall, though they bee in hand in hearing any fourme; and where they do marke or but suspect any one of all the fourmes to be carelesse, or not to attend; there let them step to such a one of a suddaine, and bid him set his finger to the last word which was spoken: and so, if any be idle, he may be caught presently. Prouided alwayes, that no one keepe his finger at the book, lest by them the Truants see where it is; but euery one to vse only his eye and his eare. Some of the most negligent and stubborne so overtaken now and then, and sharply corrected for ensample, will continually keepe all the rest in order and diligence, at this time

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time specially. This practice may serue for whatsoeuer they construe, parse, or examine together, to keepe them from loytering or carelesnesse.

4. *Ob. Spoud.* Well: you seeme to haue answered the euils which I feared for the Schollers; I shall thinke further of them. But there may be greater inconueniences in them concerning the Masters: as 1. These may be a meanes to make the Masters idle, by freeing them from giuing Lectures, and much other imployment about the same, which they are wont to be exercised in.

Phil. The best things may be abused some way: but otherwise there cannot be any such danger of idleness to the Master, who makes conscience of his dutie, or hath any desire to see his Schollers to profitt; but an encouragement hereby to take all possible paines, by seeing the ease and fruit of his labours. Also, besides the continuall eye that he is to haue, that euery one bee painfully exercised by them in euery fourme, and his marking out all the difficult words, that they may labour those about all, and helping in each fourme where neede is, the Master may bestow the more time with the higher fourmes; and in posing and examining, which is the life of all learning, as hath beene and shall be shewed further in due place. As before Lectures, he may spend more time continually in examining parts, and in more exquisite reading Lectures in the higher fourmes, or hearing them to reade their owne Lectures, which is farre the best of all; or taking paines with the first enterers for euery title; so in examining and trying exercises and Lectures after.

These, no meanes
to make Masters
idle, but contra-
rily to incourage
them to take all
paines.

Spoud. You seeme to be maruellous confident in all things, for the vse and benefit of these translations; and to make a principall reckoning of them.

Phil. I do indeed make a principall account of them very iustly; and do acknowledge my selfe bound vnto God chiefly for them, about all other things which he hath made knowne vnto me in all my search and trauell.

The account to
be made iustly
of these transla-
tions.

For these are for me in stead of mine owne selfe, hearing
K 4 and

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and directing in euery other forme which I cannot be with-
all, or as so many helpers. And by the helpe and benefit of
these, all my younger Schollers do seeme to attaine
almost double learning to that, that by mine owne paines
being farre greater, and my grieffe much more, I was euer a-
ble to bring them vnto before. For, before the time that I
came to the knowledge and vse of these, as I taught at one
end, my children would forget at another; and be as raw
in that which was learned a quarter or halfe a yecre before,
as if they either had not learned it, or neuer learned it well;
which was no small grieffe vnto me whensoever they were
examined: but now take them where you will of a sodaine,
in all the Authors which they haue learned; and they shall
be able in good sort, not onely to construe or parse, but al-
so to reade out of the English into the Latine and proue it:
at least so many of them as are apt, and the rest in better
manner then I could haue expected of them, vnlesse the fault
be in my selfe; and that without any losse of time: and to
go faster forward in their Authors then euer they were
wont to do; and without any such fretting or vexing to my
selfe, though I haue but some one written copie in a fourme.
Now trie this amongst your Schollers, whether they be able
to do the like at any time of a sodaine, by all your labour.
For mine owne part, I could neuer by all meanes attaine
vnto it in any measure, especially hauing many fourmes:
neither can I see how I could haue done it, vnlesse I had had
so many bodies, or so many to haue bene continually in my
place, in each fourme one.

*Triall to make
all this euident.*

A small triall will soone make this euident; prouing
some Schollers with them, others learning the same things
without them, in some quarter or halfe yecres space, whe-
ther haue learned more and the surelier. And therefore I
dare be bold to commend this vnto you vpon most vn-
doubted experience.

Spond. I do not doubt them, but, vpon this so happy an
experience, you haue thus translated many of our Schoole
Authors.

Phil.

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Phil. I haue indeed taken paines in translating so many
of them, as I haue had occasion for my schollers to vse, since
God made knowne vnto me the benefit of them; and haue
either finished them wholly, or some part of each of them;
and hope in time to goe thorow them wholly, if the Lord
vouchsafe me life. As namely, to begin at the lowest:

Pueriles confabulationuncula.

Sententiae pueriles.

Cato.

Schoole. *Corderius Dialogues.*

Authors *Esops Fables.*

transla- *Tullies Epistles gathered by Sturninus.*

ted, or in *Tullies Offices, with the books adioyned to them;
de Amicitia, Senectute, Paradoxes.*

Ouid de Tristibus.

Ouids Metamorphosis.

Virgil.

Also these books following, whereof I find great benefit: *Other bookes*

1 *Tullies Sentences* for entering schollers, to make Latine
truely and purely in stead of giuing vulgar, and for vse of
dayly translating into Latine, to furnish with variety of
pure Latine and matter. *also translated
Grammatically
for continuall
helps in schooles.*

2 *Aphthonius* for easie entrance into Theames, for vnder-
standing, matter and order.

3 *Drax* his phrases, to help to furnish with copy of phrase
both English & Latine, and to attaine to propriety in both.

4 *Flores poetarum*, to prepare for versifying; to learne to
versifie, *ex tempore*, of any ordinary Theame.

5 *Tully de Natura deorum*; for purity, easinesse, variety,
to helpe to fit with a sweet stile for their disputations in the
Vniuersities.

6 *Terentius Christianus.*

Of the further uses of all of which I shall speake in their
proper places: though this I must needs confesse vnto you,
that I know them all to be very imperfect, and to haue many
defects: which I euery day obserue, and am continually a-
mending, hoping to bring them to much more perfection,

*Translations as
other things
defectiue.*

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as either my selfe, or you, or any other good friend, to whose hands they shall come, shall obserue the slips, & God vouchsafe life and his gracious assistance. In the meane time I intreat you to suspend your iudgement, vntill you haue seene some triall, if you haue any further doubt concerning the benefit of them; and then to let me heare plainly as you finde.

Of construing *ex tempore*.

Spond. Rest in these your answers, which you giue vpon your experience, for the doubts which may be made concerning the Grammaticall translations, and so for the vse and benefits of them; and also for the construing of those lower Schoole-Authors, which are so translated. But when your Schollers haue gone thorow these Authors; what helps may they vse for the higher Schoole-Authors; as *Horace*, *Perfius*, and the like; and so for all other things to be construed *ex tempore*?

what helps to be
used for higher
Authors.

Remembering
euer to cast each
sentence into the
naturall order.

Phil. By this time they will do very much in construing any ordinary Author of themselves, *ex tempore*; through their perfect knowledge and continuall practice of the rule of construing, and by that helpe of their reading in the lower Authors: I meane the help of the matter, words and phrase which they are well acquainted with, and of being able to cast the words into the naturall order.

Yet besides these, and the assistance of the Master where need is, they may vse all these helps following:

1 Commentaries
of the hardest
Authors.
Bond vpon
Horace.

1 The best and easiest Commentaries of the hardest and most crabbed Schoole-Authors; as *M. Bond* vpon *Horace*; who hath by his paines made that difficult Poet so easie, that a very child which hath been well entred, and hath read the former Schoole-Authors in any good manner, may goe thorough it with facility, except in very few places. Of him, it were to be wished, for his singular dexterity, in making that difficult Poet plaine in so few words, that he would take the like paines in the rest of that kinde: as in *Perfius* and *Iuuenal*, for the great benefit of Schooles.

Or

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Or that some other would doe it, following his example.

Next vnto him, of those which I haue seene, are these:

*Murmeli*us and *Buschi*us vpon *Perfius*, a double Commentarie; the one shortly expressing the matter, and beating out the sense and meaning, the other the words. *Lubin* also vpon *Perfius* and *Iuuenal*, is much commended. For short Comments and Annotations of *Virgil*, there may be vsed *Ramus* vpon the Eclogues and Georgicks. Also the *Virgils* printed with *H. Stephens* annotations; and with *Melancthon*s.

*Murmeli*us
printed at Paris.
1531.
Lubin on *Per-*
fius and *Iuue-*
nal.

Helpes for
Virg. with *Me-*
lanct. annota-
tions printed at
Witsberg. 1598.

2 Vnderstan-
ding the Argu-
ment, matter and
drift in generall.

2 Where they haue no help but the bare Author, and that they must construe wholly of themselves, call vpon them oft, to labour to vnderstand and keepe in fresh memory the Argument, matter and drift of the place, which they are to construe: which matter, they may either finde prefixed generally before the beginning of the Treatises, or Chapters, in the Arguments, or else they are to demand the vnderstanding in generall, of the Matter or Examiner, what the matter of the place is, or what it is about. Otherwise many places may trouble the greatest schollers at the first sight.

3 To consider well of all the circumstances of each place, which are comprehended most of them in this plaine verse:

Quis, cui, causa, locus, quo tempore, prima sequela.

3 To consider the
common circum-
stances of places.
This verse com-
prehending the
chiefest circum-
stances of places
to be euer in
minde.

That is, who speakes in that place, what he speakes, to whom he speakes, vpon what occasion he speakes, or to what end, where he spake, at what time it was, what went before in the sentences next, what followeth next after. This verse I would haue euery such scholler to haue readily; and alwayes to thinke of it in his construing. It is a very principall rule for the vnderstanding of any Author, or matter whatsoeuer.

It is a principall
rule for the un-
derstanding of
Authors or
matter.

4 In all hard words or phrases let them first call to remembrance where they haue learned them, or the primitive word whereof they come, or some words neere vnto them: or otherwise to search them out by inquiring of the Master, Vsher, or some fellow; or of the Dictionaries, which they ought to haue euer at hand.

4 To search out
euery hard word
and phrase.

And in construing their own Authors, let them remember that

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that generall precept, to marke the new words with a line vnder them, as was aduised before; that they may oft go ouer them: or if they feare they cannot so remember them, to write them in their bookes ouer the word, or in the margins ouer against the words in a fine small hand, it will not hurt their bookes: or for sauing their bookes, let every one haue a little paper booke, and therein write only all the new and hard words as was obserued generally, to be very perfect in those each way, by oft reading ouer; and so they shall come on very fast: hauing those (as I said) they haue all. So that these things obserued, shall accomplish your desire.

Or to haue each a little paper booke to note all new and hard words in.

The summe of all for construing without Commentarie or helpe.

- 1 Consider and wey well the generall matter and argument.
- 2 Marke all the hard words in their proper significations.
- 3 Keepe in minde what verse of the circumstances of places; *Quis, cui, &c.*
- 4 Cast and dispose the words in the proper Grammaticall order.
- 5 See that nothing be against sense, nothing against Grammar: but if either the sense be absurd, or construction against Grammar, cast it, and try it another way vntill you finde it out.

Generall kinds of construing or expounding.

Finally, giue me leaue to adde this, before we end this matter of construing; That all these kinds of construing, or rather of expounding and expresseing their minds, may be vsed by schollers of ripenesse, and with much profit.

- 1 According to the bare words in their first signification, and in the naturall order plainly.
- 2 According to the sense to expresse the minde of the Author with vnderstanding.
- 3 More elegantly, in finenesse of words and phrase.
- 4 Paraphrastically, by exposition of words and matter more at large, to make as it were a Paraphrase of it. And to do this last in good Latine, where they are of ability.

Spond. Sir, you haue satisfied me at large for all this matter of construing: now I pray you let vs come to parsing, and the

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the manner of it, which followeth next; that I may haue your helpe therein. For this hath beene no lesse wearinesse and vexation vnto me, then the construing hath beene.

Phil. Before we come to parsing, let me also tell you this one thing: That besides my Schollers ordinary Lectures, and repeating daily some part of that which they haue learned in the lower fourmes; I finde very great good in causing them euery day in each fourme to construe a piece of their Authors, where they haue not learned; and that *ex tempore*, a side, or a leafe at a time, as leisure will permit: hearing them either in my selfe, or by some other very sufficient, how they can doe it; and posing onely some hard things as they goe forward: noting also the harder words, and more difficult places, as was shewed. Also in those bookes, whereof they haue Translations, I cause them by course sometimes to construe or reade the same, out of the Translations: as at other times to reade out of the Author into English; according to the manner of the Translation.

A most profitable exercise, to cause the Schollers, daily to construe some things *ex tempore*, besides their ordinarie Lectures.

Spond. This must needs be exceeding profitable: I likewise will put it in practice forthwith, if God will; and doe heartily thank you for imparting it vnto me. But now if you haue done, to the matter of parsing.

Phil. Let me heare of you, what course you haue vsed therein, and I will supply whatsoeuer I can.



CHAP. IX.

Of Parsing, and the kinds thereof; and how children may parse of themselves readily and surely.

Spond.

FOr parsing, I haue followed the common course; which is this, so farre as I haue scene or heard: viz. *The usuall manner of parsing.* To parse ouer, all my yongest, euery word; and euen in the same order as the words doe stand in their Authors: teaching them what part of speech euery word is, how

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how to decline them ; and so all the questions belonging thereunto : and what each word is governed of ; the rules for every thing, and the like.

How to teach children to parse of themselves most surely and readily.

Herein, after long and much labour, I have found very little fruit, through the hardnesse of it, and the weakenesse of the childrens memories, to carrie away that which I told them : much lesse have I been able to make my little ones, no not in the second or third fourmes, so to parse of themselves, as to giue a true reason of every word why it must be so ; according to that which I saw in the note, what might be done in parsing. Now if you have seene the practice thereof, let me heare it of you, I intreat you ; and that in so few words as you can.

Phil. Yes indeed, I have seene the practice hereof, and do know it, that children will do very much, to ease and delight both the Master and themselves exceedingly. Besides some of the best of those which you mention (as the shewing the yongest how to parse every word) I have learned to obserue these things following, and find marvellous light, easinesse, surenesse, and helpe of memory by them :

The certaine direction for parsing.

1 To parse as they construe, euer marking the last word.

1 To cause the children euer to parse as they construe, according to the Grammaticall rule of construing, and the Translations ; alwaies marking the last principall word which went before in construing : wherein (as I shortly shewed you before) the very child may see every principall word going before, governing or ordering that which followeth ; and so he hath therein a guide leading him by the hand for all the Syntax at least : except in the exceptions mentioned in the Grammaticall rule ; as of Interrogatiues, Relatiues, &c. which they will soone know : and where one word gouernes diuers things ; as in that example,

Dedit mihi vestem pignori, se presente, propria manu.

Where the word *Dedit* gouernes most of the rest in a diuers consideration.

2 To remember if they haue not learned the words before.

2 To aske among them every word of any hardnesse, whether they haue not learned it before ? and if they haue, to repeat where. As it was before, so it is there for the most part.

3 For

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3 For the Etymologie ; all the difficulty is in these three parts of speech, Nouns, Verbs, and Participles ; the rest being set down in the Accedence, or easily known as was shewed before. And in all words of these three parts, do but tell them what examples they are like in the Accedence : which examples being knowne, will presently bring to their vnderstanding all the questions depending on them and their answers. As, of what part of speech the words are ; of what declension or Coniugation : so the declining, Case, Gender, Number, Person, Mood, Tense, &c. Also with a little practice they will soon ghesse at them, themselves ; & that very right, to shew what examples they are like, either by the English, or Latine, or both. The same would be also for the Syntax, both in agreements and governments, euer to shew what examples they are like. The example makes the rule most plaine, and imprints all in the childes memory.

To make in Nouns, Verbs, Participles, what examples they are like The rest are in the booke.

Paralleling by examples in the Syntax likewise.

An example of parsing set down as large, so direct the reader.

To make this plaine to the capacity of the simplest, I will adde one onely example, particularly examined out of the two first verses of *Qui mihi discipulus, puer es, &c.*

First, be sure that the child know the meaning of them, and can construe them perfectly, as thus :

First construe truly.

Puer Oh child, *qui* who, *es* art, *discipulus* a Scholler, *mihi* to me, *atque* and, *cupis* dost couet (or desire) *doceri* to bee taught ; *ades* come, *huc* hither ; *conspice* conceiue (or consider well) *disce* these sayings, *animo tuo* in thy minde.

In this sentence, parse the child after the same manner ; and examine him accordingly. As aske, where he must begin to parse ? he answereth at *Puer*, Oh boy, because he began to construe there. And if you aske why he began to construe there ? he answers by the rule of construing, which biddeth, If there be a Vocatiue case to begin commonly at it. Then aske what *Puer* is like ? he answereth, like *Magister* : which being known of him, and he perfect in his examples, can tell you by *Magister*, what declension it is, how to decline it, and the number ; and also by the increasing of it short in the Genitiue case, he can tell you, it is the Masculine Gender by the third speciall rule.

Parse as they construe. Examining in parsing.

Puer :

For

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For the case; that it is the Vocative, knowne by calling, or speaking to the child. And if you aske, why it may not be *pueri* nor *puero*, but *puer*; he answereth, because it is the Vocative case, which is like the Nominative.

Qui.

Afterwards, demanding what must be parsed next; he answereth *qui*; because *qui* is next in construing; and also that *qui* is a Pronoun Relatiue, set down in the Accedence, and there declined. Also that it is the Nominative case, coming before the Verb *es*, following it next, by the rule of the Relatiue; When there commeth no Nominative case: as, *Miser est qui nimis admiratur*, qui admiratur. So *qui* es. For the Gender likewise; that it is the Masculine Gender, because so is his Antecedent *puer* going next before in construing: with which the Relatiue agreeth, by the rule of the Relatiue: The Relatiue agreeth, &c. as *vir sapit qui pauca loquitur*: vir qui. So *puer* qui. Also he can shew it, to be the Masculine Gender, because in words of three terminations, the first is the Masculine, the second the Feminine, the third is the Neuter. Likewise he can tell why it must be *qui*, not *cuius*, nor *cui*, nor any other; because it must be the Nominative case to the Verbe, by the rule of the Relatiue; because no other Nominative case commeth betweene them. So all other questions. For Person; it is made the second person here, by a Figure called Euocation, because it agreeth with *puer*, which is made of the second person; and by the same figure Euocation, as euery Vocative case is, by reason of *Tu* vnderstood.

Es.

Then followeth *es*, art: of which word the child can giue you all the Questions; because he hath learned it in his Accedence, and is perfect in it. If you aske why it must be *es*, and not *est*, nor any other word; he answereth, because it is Thou art, not He is, nor I am: and also because in that place *qui* his Nominative case is of the second Person, as was said. If you then aske what is parsed next; he answereth *discipulus*, because he construed so: and *discipulus* is like *Magister*. Which being knowne, the child can tell the questions of declining, Gender, Case, Number, and the rest apper-

Discipulus.

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appertaining thereto. If you demand further, why it must be *Discipulus*, and not *Discipulum*; why it must be a Nominative case after the Verbe, and not an Accusative according to the rules, The Accusative followeth the Verbe; and also that rule, Verbes Transitiues are all such, &c. He answereth, because this Verbe *Sum es*, is a Verbe Substantiue intransitiue, not a transitiue; and therefore will haue such case after it as it hath before it: as *Fama est malum*, est malum. And that other rule for the Accusative after the Verbe, is of Transitiues, whose action passeth into another thing. So to proceede thorowout for shortnesse, thus:

Mihi is parsed next, because it is next in construing. It is a Pronoun set downe in the booke. All the questions are plaine in it, except why it must be the Dative case; which is, because it is gouerned of *es*, the principall gouernour going before, by the rule of the Dative case after *sum*: Also *sum* with his compounds, except *possum*, &c. and for that, one word may gouerne diuers cases; or it may be gouerned of *Discipulus* the Substantiue, by the rule of the later of two Substantiues, turned into a Dative: where in the English rules are defectiue. The rule in Latine is, *Est etiam ubi in Dativum vertitur*, &c.

Mihi.

Atque is next in construing; and therefore in parsing. It is a Coniunction Copulative, set downe in the booke. It is also a Compound Coniunction; compounded of *et* and *que*. It is put here to couple these members of the sentence together, viz. *Cupis doceri*, with that going before.

Cupis is next: It is like *Legis*, Thou readeest. Which being knowne, the child can tell you what Coniugation, Mode, Tense, Number, Person, the word *Cupis* is; and why it must be so, and not *Cupimus*, nor any other word; because *atque* couples like Modes and Tenses: and it is, Thou coverest. Other questions which fall out in declining, the child can tell; as, why it is *Cupis*, by the exception of the rule *Est pater, pater*. And why *Cupimus*, by the rule

Cupis.

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rule of the ending of the Preterperfect Tense in *vi. Et sit*
tum.

Doceri. *Doceri* is parsed next, because it is construed next. it is in my booke, saith the child, and it signifieth to be taught. Thus hee can answer all the questions, why it must be *doceri*, not *docere*: also why it must come next; because an Infinitive Moode doth commonly follow another Moode.

Ades. *Ades* is next in order; and is in all things like *es* in *sum*, compounded of *ad* and *sum*; and it must be so, because it is Come thou, nor *ades* nor *adsum*.

Huc. *Huc* is next in construing, because Aduerbes are vsually ioyned to the Verbs, to declare their signification. It is an Aduerbe of place, signifying hither, or to this place.

Concipe. *Concipe* is like *Legere*, Reade thou. This being knowne, the part of Speech, Moode, Tense, Number, Person, and most questions of it are knowne; except two or three of the compounding it with a Preposition, and of changing of the letters *a*, into *i*. Which are to be learned after by the rule in their booke.

Disla. *Disla* is next, because the Substantiue, which is more principall, and to which the Adiectiue agreeth, must go before the Adiectiue in parsing; though in our English, Adiectiues go before. It is like *Regna*. The Accusatiue case, Neuter Gender, Plurall Number; following the Verbe *Concipe*, by Verbes Transitiues. And the Neuter Gender by my rule of all words like *Regnum. Omne quid est in m.* And *Neuter* women in *e*. It must also end in *a*, in the Accusatiue case, Plurall Number, because all Neuters do end so in three like cases. It is deriued of the Supine *disla*, by putting to *m*.

Hec. *Hec* is a Pronoune demonstratiue, agreeing with *disla*, by the rule of the Relatiue; and it must be so by that rule.

Animo. *Animo* followeth next. The Substantiue to be set before the Adiectiue; it is like *Magistro* in all. The Ablatiue case, because it signifieth in the minde, and not into the minde: because, in without this signe, to, serueth to the Ablatiue case, and is a signe thereof. It is also by the rule, Sometime this

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this Preposition *In*, is not expressed; but vnderstood.

Tuo. A Pronoune possessiue, like *bono* or *meo*, but that it *Tuo* wants the Vocatiue case. It is set downe in my booke, and doth agree in all things with *animo*; by the rule of, The Adiectiue, whether it be Noun; Pronoune, or Participle, agreeth with his Subst. &c. And so on for the rest.

In this first kinde of parsing, you may at the first entrance, aske them the English of each word, and cause them to giue you the Latine, and so to parse, looking on their Latine booke, to encourage them; last in the manner as is set downe.

After a little time cause them to do it, looking onely vpon the English Translation.

Then (which is the principall, and wherein you will take much delight) cause them amongst themselves to construe and parse out of the translation vntill they can say, or out of their Authors; whether they can sooner: but when they come to say, cause them to say each sentence, first in English, then to construe and parse them; and all with their booke vnder their armes, where they cannot repeat so; they will do it if you aske them questions of it. You shall find by experience, that with a little practice, all who are apt will do this as soone, readily, and perfectly; as looking vpon their booke (if so that they but vnderstand the matter well before) and so they will make all their owne most surely. Thus I would haue them to do in *Sententia*, *Confabulationcula* and *Cato*, if you will. After in the middle fourtyes, as in *Esop's* Fables, *Ouid de Tristibus*, or *Ouid's Metamorphosis*, &c. (because either the matter is not so familiar and easie to remember, or the Lecture longer.) I would haue them to parse thus; looking vpon their translation; but then to parse wholly in Latine: and I can assure you by some good experience, that through Gods blessing, you will admire their profiting.

Spoud. Surely Sir, this way of parsing is most direct and plaine; and the benefits must needs be exceeding great: but giue me leaue yet to aske one thing of you, concerning this parsing amongst the younger. I haue heard of some,

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How to know by the words what part of Speech each word is.

who would teach their children to know by the very words, what part of Speech each word is. How may that be done?

Phil. This may very well be done, even according to this ensample above, when every thing is examined at large. As for example, Cause your Schollar to do this.

1. To marke out all those words, which they have learned, being set downe in their Accedences; as Pronounes, Aduerbes, Coniunctions, Interjections: that they know all those. Then haue they nothing to trouble them with, but they may know that all the rest are either Nounes, Verbes, or Participles, or else Gerunds or Supines belonging to the Verbes, or some other Aduerbes.

2. For those parts of Speech, when your Scholler can construe perfectly, they may be knowne by their Latine and English together, whether they be Nounes, Verbs, Participles, or such Aduerbes chiefly, when they are very cunning in their parts of Speech in their Accedence, and questions thereof.

Substantiues, and how to know them.

1. The Noun Substantiue, that they are names of things, to which you may put *a*, or *the*, as was said; as a boy, A Schollar, but cannot put to the word Thing, in any good sense. And more fully, when the Latine is put to the English; as *puer* A boy, like *Magister* a Scholler, like *Magister*.

How Adiectiues.

1. The Noun Adiectiues contrarily, though they signify a thing; yet they cannot stand by themselves in sense, vntil they be put to (Thing) or some other word: expressly or vnderstood; nor you cannot in proper speech put to *a*, or *the*. As we cannot say properly, A good, An euill: but we may say A good man, A good house, An euill thing. And when they are put Substantiue, yet they are properly vnderstood: as *bonum* a good thing, *summum bonum* the chiefest good thing, though we call it the chiefest good.

By the Latine ad.oyred. La us or er like bonus.

These Adiectiues also may be more fully vnderstood, by the Latine words: as if they end in *ior*, they are like *bonior*; except those expressed, like Nounes, and some few strange Adiectiues, which are partly Substantiues, partly Adiectiues

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iectiues set downe in the Rule, *At sunt qua flexin*, &c. as *Pauper*, *puer*, &c. And in the Rule, *Hac proprium*, &c. as *Campester*, &c.

Adiectiues ending in *ans* or *ens* (though they be Participles) and also in *x*, and *rs*, as *concor*, are declined like *foelix*; *rs*, like *foelix*. and some in *or*, as *memor*.

Adiectiues in *is*, *ior*, [or *jor*,] and *ius* signifying the Comparative degree, that is to say, more, are like *Tristis*: as *Dulcis*, *dulcior*, *maior*, *dulcius*.

Finally, if the child but know his word to be like any of the examples of a Noun Substantiue, as *Musa*, *Magister*, *Regnum*, *Lapis*, *Manus*, *Meridies*, he knoweth it to be a Noun Substantiue. If like *bonus*, *unus*, *foelix*, *tristis*, a Noun Adiectiue.

Verbes also may be knowne most plainly by the English and Latine together. As, the words signifying, doing, suffering or being, and like *Amo*, *deceo*, *lego*, *audio*, or *amor*, *deceor*, *legor*, *audior*, or any person comming of them in any Moode or Tense, and signifying like to them, are Verbs. So by the signes of the Tenses; do, did or didst, haue, hath, hath, had or haddeft, shall or will. By the signes of the Moods; Or signes of the Passiue: as *am*, *are*, *art*, *was*, *were*, *wert*, *be*, or *beene*: where any of these signes are, are commonly Verbes.

And finally, this is generall for the Verbes, as for the Nounes; that if either the child can tell of himselfe, or you but shew him what person in a Verbe it is like, he can tell presently that it is a Verbe, and most questions belonging to it. As knowing that *cupis* thou couerest, is like *legis* thou readeft, he knoweth presently, that it is a Verbe of the third Coniugation, and the Moode, Tense, &c.

The likemay be said for Gerunds of Verbes, and Supines, in all things, as for the Verbe before.

Gerunds. Supines.

Participles also may be plainly knowne by the very same manner; and chiefly by their endings in English and Latine both together. As the words that end in [ing] in English, and in Latine in *ans* or *ens*, are Participles.

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Present tense
Preter tense.

of the Present tense. Words in *d, t, or n*, and their Latine in *ens, sus, xus*, are Participles of the Preter tense. So those words ending in *rus* in Latine, and signifying to do or about to do, of the Future in *rus*. And in *dus*, signifying to be done like the Infinitive Moode Passive, are Participles of the Future in *dus*.

How to know
other Adu: rbes
besides those in
the book: s.

Aduerbes (besides those in the booke, or which should bee set downe in the English Aduerbe as they are in the Latine) are but either Aduerbes of Comparison or of Qualitie.

Of comparison.

Those of Comparison end in *us*, and signifie more; or in *e*, and signifie most.

Qualitie.

Those in Qualitie end in *e*, or in *er* commonly; and all of these haue their English vsually ending in *ly*: as *doctè* learnedly, *doctius* more learned, *doctissime* most learnedly.

To conclude, they are also marked commonly in all bookes which are well printed, with graue accents ouer them, to distinguish them from other parts of Speech, and that they may be knowne to be Aduerbes: as *doctè* learnedly, to be knowne from *docte* the Vocatiue case of the Adiectiue: so *doctius*. And thus are all Aduerbes of like nature; as *quam* then, to be distinguished from *quam* which, the Pronoune.

And also sundry Prepositions are so marked: as *ponè*, *propè*.

Spond. I approue and see the reason of all this, that the parts of Speech may bee knowne or neerely ghesed at: and do still go on with you, reioycing in this our conference.

Notwithstanding, there is one thing I haue heard, that a child may not only be taught to know what part of Speech each word is, but also of what Coniugation any Verbe is, if he heare but onely the first person of the Indicative Moode; that is, if he heare but onely the Verbe named. Now this seemeth to me vnpossible; there being so many hundred Verbes all ending in *o*, and they so like one another; and

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and especially those of the first and third Coniugation, so hard to be distinguished, that this may oft trouble a learned man, and much more a young Scholler.

A child may know of what Coniugation any Verbe is.

Phil. This which seemes to you so impossible, may bee likewise easily done by a child, by the helpe of this direction which I shall heere set downe before your face, and by one obseruation or two arising therefrom.

A direction how to know the Coniugation of any Simple Verbe (and so of the compounds which may be knowne by the Simples) although the learner neuer heard the Verbs before.

ALl Verbes in *eo*, as *doceo* are of the second Coniugation: except a few of the first Coniugation; and *eo, queo, ueneo*, which are of the fourth.

A direction to know the Coniugations of Verbs.

So Deponents also in *eor* are of the second: as *fateor, taceor, mereor, uereor, misereor, liceor*, with their Compounds.

And onely these fixe, so farre as I remember. So also Verbs in *eo* alone.

Verbs of the second Coniugations easily knowne.

All Verbes ending in *io* as *audio*, and in *ior*, as *audior*, and they onely, are of the fourth Coniugation, except a few which are of the third, and some of the first noted after.

Verbs of the 4. Coniugation.

All the Verbes of the third Coniugation are set downe in the rules of the Verbs, at *Tertia prateritum formabit, &c.* Except these which follow in this Table, which are also of the third.

Verbs of the 3. Coniugation.

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no	acno, argno, exno, imbuo, indno, mi- nuo, sterano, suo, tribuo, delibuo, inde delibutus.	po	sclepo, repo, serpo, scalpo.
co	lubo.	pso	clepso, pro clepo to steale or take away.
co	cudo, pando, pindo, to idem quod pinso, prebendo, contracte prendo, ac-	sco	depso, to kneade. beto, quasi bene ito, to go. Varro.
do	cendo, succendo, incendo, a cando, obsoleto, defendo, offendo, infendo, a fendo obsoleto.		All in sco, except semisco, as, to push with the head, as Rans do, Lucret.
go	cingo, clango, fligo, frigo, mergo, mungo, plango, sugo, tego, tingo, ungo.		These old words
gno	dislinguo, extinguo, reslinguo, instinguo, a stinguo, obsoleto, inde instinctus, instinctor, consulo, mole, to grinde: but im-		clingo. cingo. cludo. claudio. lido. lido. geno. for gigno. pago. pango. tago. tango. spicio. specio.
lo	mole, as: promello, an old word, signifying to stir vp strife, or to make delay.		These following are of the first and third coniugation in the same signification.
mo	fremo, gemo, tremo.		lauo, sono, tono, piso to stampe out the huskes of corne.
no	dispenno, to stretch abroad.		
	uanno, to vanne corne.		

These also of the first and third, in a diuerse signification.

appello, as, to call. appello, is, appuli, to bring to, to approach, to arrive, to apply.

caluo, as, to make balde.

caluo, is, to deceiue.

colo, as, to straine.

colo, is, to worship.

como, as, to trim or lay out.

como, is, to kembe.

consterno, as, to trouble in mind,

consterno, is, to strew or scatter.

duco, as, to vow, offer, dedicate.

dico, is, to say.

doco, as, as educo, as, to bring vp.

duco, is, to leade.

euallo, as, to cast out of the dores.

euallo, is, to vanne or to make cleane corne.

fundo,

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fundo, as, to found, establish. fundo, is, to poure out.

ingo, ingas, to yoke.

ingo, is, to cry like a Kite.

lego, as, to send Embassador, or to bequeath.

lego, is, to reade, to gather, steale, or to strike sayle.

mando, as, to command.

mando, is, to eate.

mitto, as, to winke often.

mitto, is, to open as a hound, or quest as a spaniel.

pedo, as, to prop.

pedo, is, to breake winde.

sero, as, to locke.

sero, is, to lay in order or to slowe.

These are of the second and third; pendeo, pendo. tergeo, tergo.

These old words,

feruo. ferueo. cano. caneo.

fulgo. fulgeo. olo. for oleo.

cluo. clueo. fren- deo.

excello and excelleo.

Of the first Coniugation,

There are some in eo, as, beo, meo, scree.

And all other Verbs in eo, deriued from Nouns in ens, & ea, as calceo: of which also is calcio, of calcens; nanseo, of nansea.

Some also in io, as friso, hio, pio to please God by sacrifice.

Tranio. } old. gargaridio. }

And all other Verbs in io and ior, deriued from Nounes in ins, ia, ium, and ies; as nuncio, of nunciins.

sanctio, ascio. somnio, calumnior. anxior. glacio a glaciers. satio a saties. meridior. And so all other like; except these which are of the fourth Coniugation; as, ineptio, infanio, uesano, lasciuio, balbusio, fastidio, munio a mania.

Finally all other Verbes besides these, are of the first Coniugation; and are infinitely moe then of all the other three Coniugations jointly.

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Spond. I ſee that to be true, which is ſaid of a Parable; that before it be expounded, nothing ſeemes more hard and obſcure; but when it is once made plaine, nothing is more cleare: ſo is it in this, and in the way of conſtruing and parſing, by the helpe of the rule, and in diuers other things, which you haue ſhewed vnto me.

Phil. It is moſt certaine which you ſay. I my ſelfe haue ſo thought, this matter of knowing what Coniugation any Verbe is of, to be impoſſible: but you ſee what things, paine and diligence may finde out. As for this direction, I acknowledge it wholly to that painfull M. Coote, who writ the Engliſh Schoolemaſter. And by this one, it may euidently appeare, what further benefit the Latine tongue might haue hoped for by his labours, if God had vouchſafed him life to haue brought them to perfection; or if others had bin carefull to haue afforded him that helpe that they might haue done.

Spond. It is a great pitie that he, or any other, ſhould want any helpe or meanes, in ſo profitable a worke; and a token of Gods diſpleaſure, that we ſhould be deſtroyed of ſuch profitable labours. But, to returne againe to this matter of parſing; you haue very well ſatisfied me concerning the younger ſort, and their parſing: yet there is one thing concerning this Grammaticall parſing amongſt the younger, which I muſt craue of you. That there is ſo much time ſpent in examining euery thing; the Maſter asking each queſtion particularly, and the ſcholler answering: which beſides the loſſe of time, it is a very great wearineſſe to the Maſter. I pray you ſhew me the very ſhorteſt and ſpeedieſt way which you know.

Phil. Some very learned would haue this parſing to be by pen, and by characters for ſhortneſſe: But howſoeuer this may be done among two or three ſchollers taught by themſelues; yet this ſeemeth to require farre more time (both for writing to ſet euery thing downe, and alſo for examining by the Maſter) then can be performed in the common Schooles.

But

This direction for finding out the Coniugation receiued from M. Coote.

Much time and toyle in parſing through examining each word by the Maſter, how helped. The ſureſt, ſhorteſt & ſpeedieſt way of parſing. Some account to be by pen and characters.

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But the ſhorteſt, ſureſt, moſt pleaſant and eaſie way, both to Maſter and Scholler, I touched before, if you marked it: and it is this. After that they haue been entred, and trained vp ſome twelue-moneth in the loweſt fourme by queſtions, as the example was ſhewed out of *Quimih*; then, when they goe into the next fourme, as into *Cato*, to begin to parſe euery one of themſelues, as reading a Lecture, each his piece: I meane chiefly, when they come to ſay their lectures.

For example: To take thoſe two firſt verſes of *Quimih*, becauſe they are parſed before. Firſt let them conſtrue perfectly in the Grammaticall order, as was ſaid: then let each parſe his word or two, as they conſtrued, euer marking the laſt word, and in all things iuſt in the ſame manner, as is ſet downe before; but only to do it of themſelues without any queſtion asked, for the ſauing of time: Onely the Maſter, or he who heareth them, is to aſke where they do omit any neceſſary queſtion in any word, or where they miſſe.

As thus: The child hauing conſtrued, begins of himſelfe.

Puer oh child. It is to be parſed firſt, becauſe it is firſt in conſtruing. *Puer*, is like *Magiſter*. A Nowne Subſtantiu common of the ſecond Declenſion; and ſo he declines it, ſo farre as the Maſter thinkes meet, at leaſt giuing the Genitiue caſe; for if they be well entred in the Accedence, they will eaſily decline any regular word, when they know the example. After he ſhewes the rule when he hath declined any Nowne or Verbe. As *Puer pueri*, is a grane increaſer; and therefore of the Maſculine Gender. *Nomen creſcentis penultima ſi Genitiui ſit gravis, &c.* Alſo the Vocatiue caſe knowne by calling or ſpeaking to, as *ô Magiſter, ô Maſter*. *Qui* is next, a Pronoun Relatiue, &c. So euery thing in the ſame order as before.

To helpe your ſchollers to do this: Remember firſt when you haue vſed for a time to parſe them ouer euery word ſo, before them, that by your example they may do the like; then for ſpeedineſſe, when they haue taken their lectures of themſelues.

To parſe euery one his piece, as reading a lecture. Example.

Example.

To helpe to pre- pare the children for parſing, at taking lectures.

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themſelves, that they can conſtrue to cauſe only ſome one of them to reade ouer their lecture, to ſee that they pronounce it right, and to conſtrue if you will, if time ſo permit, or to reade is ouer to them : And what words you obſerue to be hard, which you thinke they know not, you may aſke them what thoſe words are like, and how they are declined, or where they haue learned them, as was ſaid. Where they cannot tell any, or haue any new word which they haue not learned, to make that plaine vnto them, and to cauſe euery one of the fourm, as was directed in the third generall obſeruation, to make a line vnder that word, or vnder that part of the word, that letter or ſyllable wherein the difficulty lyeth; for a little helpe will bring the whole remembrance. Or to note them with ſome marke or letter ouer the head of the word.

As in the enterers, to note the Declenſion with a *d*, ouer the head, and a figure ſignifying which Declenſion.

The Coniugation with a *c*, and a figure.

Heteroclitics with an *b*; lame Verbs with an *l*.

For example, to take that which was parſed before.

2. *d*. 2. *d*. 3. *c*.
Qui mihi diſcipulus puer es cupis atq; doceri,

Huc ades hac animo concipe diſta tuo.

Here *diſcipulus* and *puer* are noted for the ſecond Declenſion, *cupis* the third Coniugation, *ades* for the Compoſition of *ad* and *sum*, *concipe* for changing *a* into *i*.

Or you may marke Declenſions and Coniugations, by ſetting downe but onely the firſt letters of the examples,

mag. mag. leg.
which they are like, as *diſcipulus*, *puer*, *cupis*, &c.

The former is the ſhorter, after they are acquainted with it, and can make their figures.

And euer what rules they are not well acquainted with, turne them, or cauſe them to turne to the places in their Grammar, and to ſhew them to you.

As

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As they proceed to higher fourmes, and are more perfect, Noting in the marke only thoſe which haue moſt difficulty, as Notations, higher fourmes. Decimations, figuratiue Conſtructions, Tropes, Figures, and the like : and what they ſearcely can remember by a marke, cauſe them to write thoſe in the Margent in a fine hand, or in ſome little booke.

In the lower fourmes, you marking one book your ſelfe, all the reſt may marke theirs after it; vntill they can doe it of themſelves.

The ends of this marking, are, as I ſaid, that they may take moſt paines in theſe; for the reſt they can doe eaſily, and almoſt of themſelves. And alſo that when they conſtrue and repeat ouer their Authours, they may oſt poſe ouer thoſe hard words. And thus they ſhall keepe their Authours, which they haue learned, to the credit of the Schoole; with the proſiting and incouragement of the Schollers, that they ſhall goe farre ſafer forward, then by any other meanes.

Spence. But this marking may indanger them, to make them Triuants, and to truſt their bookes more then their memories.

Phil. I anſwer no, not at all, but to performe a neceſſary ſupply vnto the children. For childrens memories are weak; and they are ſoone diſcourage by the difficulty and learning, and by the haſtineſſe of their Maſters. And therefore they had need of all helpes at the beginning. It is alſo the oſt repeating ouer of any thing, which imprints it in their memory for euer.

Of the contrary, try amongſt children of the ſharpeſt wits, and beſt memories; if they haue not ſome helps, whether they will not be long in learning to perſe a Lecture: and when they can perſe it very perfectly, proue them within a moneth after, whether they will not haue forgotten, at leaſt, moſt of the hardeſt & chiefeſt matters. Then thinke what a vexation it is to the honeſt-minded Maſter, that would be alwayes ready to giue an account of the proſiting of his ſcholler; and withall when he muſt teach him euery thing a

new,

The ends of marking their books.

Marking the hardeſt words for remembrance, is no meanes to make them Triuants, but helpeth and preventeth many inconueniences. Evils of the want hereof.

To marke out hard words.

See more of this marking before in the third generall obſeruation.

Example of marking hard words amongſt the firſt enterers.

To cauſe them to turne to the rules.

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new, which he hath forgotten : neither his leisure will any way serue; he hauing many fountnes, and being to goe forward daily with his Schollers in some new construction; besides many other like discommodities.

Spoud. But there is another kinde of apposing, which I remember in the note, and which you mentioned; how to teach children to make right vse of their Authors, euen of euery sentence: which I conceiue not of.

How to appose
as the child
may get both the
matter, words,
and phrase of
each Lecture.

Phil. Yes truly: and that which I account the very principall, and as it were the very picking out of the kernell, and the life of euery Lecture; to get both the matter and also the Latine words and phrases, that they make them their owne, to vse as need or occasion requireth.

Spoud. That must needs be of excellenc vse: for though it be commendable to construe and to parse perfectly; yet it is nothing in regard of this, if they shall not know how to make their vse and benefit either of matter or phrase.

Phil. This is onely by apposing them, as I shewed you the manner in the *Propriis quæmuribus*, to make them to vnderstand; and that first in English, then in Latine: and to cause them to answer both wayes, both words and sentences, as time will permit.

Example.

For example; Take a sentence or two in the beginning of that little booke, called *Sententia Puerilis*: which is well worthy to be read first vnto children, because it hath been gathered with much care and aduice to enter yonger schollers, for Latine and matter euery way meet for them: but of it and others, what I finde best to be read, I shall shew you my experience in another place. Out of it you may examine thus, for making vse, as in these first sentences of it:

Amicus opitulare.

Alienis abstine.

Arcanum cels.

Affabilis esse, &c.

Manner of propounding the questions.

If you will, you may aske them by a question of the contrary; Must you not helpe your friends? The child answereth, Yes. Then bid him giue you a sentence

to

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to proue it; he answereth, *Amicus opitulare.*

Or aske by a distribution thus; Whether must you helpe or forsake your friends? The child answereth, I must helpe them. Then bid him to giue you a sentence; he answereth, *Amicus opitulare.*

Or thus by Comparison; Whether ought you to helpe your friends, or others first? or friends or enemies, &c. When the child hath answered, euer bid him to giue his sentence. So on in the rest.

The more plainly you can propound your question, that the child may vnderstand it, and may answer in the very words of his Lecture, the better it is: so to examine the words seuerally: How say you Helpe? he answereth *Opitulare*. Friends, *Amicus*. But of this more after.

After the child hath been a while thus practised, then vse to examine both in English and Latine together: I meane propounding the questions first in English, then in Latine; and so let him answer, that the matter and English may bring the Latine with them: which they will certainly doe. The manner I shewed in examining in the Latine rules: I will set downe one other example, in the sentences of three words;

Example of examining English and Latine together.

Amor vincit omnia.

Out of this sentence I examine thus:

Q. What is that, that will ouercome all things?

A. Loue.

Then bid him giue the sentence.

A. *Amor vincit omnia.*

Or thus: Is there any thing that can ouercome all things?

A. Yes; Loue.

Or thus more particularly, to put delight and vnderstanding into them.

Q. What is that which will ouercome learning, and make it our owne?

A. Loue of learning, or louing our bookes.

Q. Giue me a sentence to proue it.

A. *Amor vincit omnia, &c.*

Then

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Then examine in Latine the very same things; but vetering them in Latine and English together, as thus:

Quid vincet omnia? what will overcome all things?

R. *Amor.*

Or thus: *Est ne aliquid quod potest omnia vincere?* Is there any thing that can overcome all things? R. *Imò.*

Q. Quid est? What is it?

R. *Amor.*

Q. Da sententiam.

R. *Amor vincit omnia.*

Q. Or thus: Quid vincit amor? What will love overcome?

R. *Omnia, All things.*

Examining for
the use in Cato.

So in *Cato*, to aske, as in the first verses,

Q. What thing ought to be chiefe unto vs?

A. The worship of God.

Q. Da sententiam.

R. *Cultus Dei precipuus.*

Q. Da carmen.

R. *Si Deus est animus nobis, &c.*

Then to examine the Verses by parts if you will: as *Si Deus est animus, &c.* Aske,

Qualis est Deus? What is God, or what a one?

A. *Animus, A spirit, or spirituall nature or being.*

Q. Qui ita nobis dicunt? vel, Quae nobis ita dicunt? Who or what things tell vs so?

R. *Carmina, Verses, or Poets who write Verses.*

Q. Quomodo tum colendus est? R. *Pura mente.*

Q. Da carmen.

R. *Si Deus est animus, &c.*

Thus throughout, onely where they vnderstand not, to propound the question, as well in English, as in Latine, and so to answer.

Also you may examine thus: What Verses in *Cato* have you, to proue that the worship of God must be chiefly regarded? A. *Si Deus est animus, &c.*

What against sleepinesse and idlenesse?

A. *Plus vigila semper, &c.*

So

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So in *Esope's Fables*, besides the examining every piece of a sentence in the Lectures, as thus: *Examining the Fables in Esope for the use.*

Gallus Gallinaceus, dum vertit stercorearium, offendit gemmam, &c.

Q. Quid offendeat Gallus, dum vertit stercorearium?

R. *Offendit gemmam, &c.*

Cause the children to tell you, what every Fable is about or against, or what it teacheth, in a word or two. For example, thus:

Q. What Fable haue you against the foolish contempt of learning and vertue, and preferring play or pleasure before it?

A. The Fable of the Cocke, scratching in the dung-hill,

O. after this manner:

Q. What Fable haue you against the foolish neglect of learning?

A. The Fable of the Cocke, scratching in the dung-hill. *Making a report of their Fables.*

2. Cause them to make a good and pithy report of the Fable; first in English, then in Latine; and that either in the words of the Author, or of themselves as they can; and as they did in English. For, this practice in English to make a good report of a Fable, is of singular use, to cause them to utter their mindes well in English; and would neuer be omitted for that and like purposes.

In other bookes the use is according to the quality of them: as in *Confabulationes Pueros*, the use is for the children to talke to one another in the same words. *The use according to the quality of the books.*

In *Suamini* Epistles, and others of *Tully*, the phrase principally is to be regarded; as also in the Poets, the Poeticall phrase.

For the further use of them for Imitation both in Epistles and Verses, I shall speake after in their place.

But for the Latine and matter to make it our owne, I find the chief benefite to be in oft reading them out of the Grammaticall translations, ouer and ouer, vntill the Latine be as familiar to the Scholler, as the English is: I noted in the benefite of the Translations. And also in saying and repeating

The surest way to make both Latine and matter our owne.

M

of

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of Lectures (I meane the weekes worke) to construe without booke: and then repeate them in Verse, or as they are without booke.

Use in Tullies
Offices, and
Ouids Meta-
morphosis.

Parling in the
higher fourmes.

For the vse in *Tullies Offices* and *Ouids Metamorphosis*, I haue set in the Margents of the Translations, the summe of all the matter; which is very notable and full of delight.

For parling in the highest fourmes: to obserue onely for breuery sake the difficulties of Grammar or Rhetoricke, speciall phrases, or the like; the Master onely to examine what things they omit, or wherein he suspects them negligent. In parling they may vse these or the like speeches:

Ha sunt difficultates Grammatica. Ha elegantia Rhetorices. Reliqua leniora, trita, puerilia, &c.

In Poetry also, *Phrases ha: Epitheta ista.*

All in Latine in
the higher
fourmes.

Let all this examination be onely in pure Latine, from the very lowest fourmes, except the first or second at the most. For they will do it with ease, if they be rightly entered from the beginning; and that the Master euer do it before them where they are not able: and to obserue wherein they are most defectiue, therein to take the most paines.

Spoud. Although these things cannot but be very profitable; yet being so many, they can hardly be put in practice in the greater Schooles. I pray you rehearse me the summe of those which you take most necessary for daily vse.

The summe of
all, principally
necessary for
parling.

Phil. These are they; Cause your Schollers to reade first their Lecture distinctly, and construe truly: to parse as they construe, euer marking the last principall word: to shew where they haue learned euery hard word: what example euery hard word is like; so to giue rules and examples of them, both for Etymologie and Syntax, as after for the Rhetoricke, as need is. To parse of themselves, as reading a Lecture, and that onely in Latine when they come to say, except, in the very lowest fourmes: to make some marke at euery hard word, which you note vnto them, to take the most paines in those: amongst the younger specially, to examine each Lecture for the vse; whereby they may get matter, words, and phrases, all vnder one. In the highest, for

speedinesse

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speedinesse to examine onely the difficulties, as you see requisite, to let them name the rule in a word or two; to obserue phrases and Epithets. In all repetitions amongst themselves, and construing ouer their Authors; to examine ouer all the noted words, as time permits.



CHAP. X.

Of making Latine; how to enter children therein with delight and certainty, without danger of false Latine, barbarous phrase, or any other like inconuenience.

Spoud.

NOW that you haue thus lovingly ledde me by the hand, thorow the way of laying a sure foundation amongst my children, for all the grounds both of Accedence and Grammar; and also of construing and parling: let me still intreate you to goe on before me; and next to shew how I may enter my children for making of Latine: and then thorow the seuerall exercises thereof. This I haue found extremely difficult. For although it hath beene a matter of continuall vexation and paine vnto my selfe, and of feare vnto my poore Schollers; yet haue I found as little profiting therein, as in any other: but that my children will still write false Latine, barbarous phrase, and without any certainty, after a very long time of exercise.

To enter children to make Latine, a matter ordinarily extremely difficult, and full of toyle both to Master and Scholler.

If therefore you can guide me the way, how I may do that which you spake of before, that I may enter my children with ease and delight, both to my selfe and to them; and also surely without danger of making false Latine or barbarous phrase; I shall further acknowledge my selfe, to haue receiued yet a greater benefit then in all the former. And about all, if you can direct me how by that

M 2

time

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time that they haue beene not two yeeres onely, but three or foure yeeres in construction, they may be able to make true Latine, and pure *Tully* in ordinary morall matters. For I my selfe haue hardly beene able to cause my children to do this at fourteene or fifteene yeeres of age; nor then to warrant that which they haue done: neither do I thinke that it is much otherwise in our ordinary Schooles.

Phil. I shall willingly satisfie your request herein likewise, and shew you what I haue found: onely let me see, as before, what course your selfe haue taken, to enter your children.

Spond. I haue taken that course which I thinke is commonly practised in Schooles: I haue giuen them *vulgars*, or Englishes, such as I haue deuised, to be made in Latine: and at the first entrance I haue taught and heard them, how to make euery word in Latine, word by word, according to their rules. After a while I haue onely giuen them such *vulgars*, and appointed them a time, against which they should bring them made in Latine: and at the perusing and examining of them, I haue beene wont to correct them sharply, for their faults in writing, and for their negligence; and so haue giuen them new Englishes: and it may be I haue told them the Latine to the hardest words. This is the course that I haue followed.

Phil. Our learned Schoole-maister *M. Askam*, doth not without cause rearme this the butcherly feare of making Latines. For to omit the trouble to the Master, and that it will require a ready wit, to giue variety of such *vulgars* to the children; and also that it will aske good learning and iudgement to direct them, to make not onely true Latine, but pure phrase with all; what a terrour must this needes be vnto the young Scholler, who feares to be corrected for euery fault, and hardly knoweth in any thing, what to make vpon sure and certaine grounds? But for the way, this I find the shortest, surest, and easiest both to Master and Scholler; and which will certainly effect whatsoeuer hath been said: and that Master and Scholler may proceede cheerefully and

The ordinary manner in country Schooles, to enter Schollers to make Latine.

The butcherly feare of making Latines.

The shortest way to enter Schollers to make Latine easily and surely.

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and boldly, to iustifie what they do.

1. See that your Scholler be very cunning in his Accidence; and Grammar as he goeth forward: and chiefly in Nounes and Verbs, to be able to giue each case of a Noun, and euery tense and person of a Verbe; both Latine to English, and English to Latine, as I wished you, and shewed the manner before; at least by the perfect knowledge of the terminations of them.

2. Besides the construing and parsing their Lectures without booke, in the lowest fourmes, or out of the English translation, accustome your selfe, in examining the Lectures of your first enterers, to do all after the manner of making Latine; as it were causing them euery day to make the Latine of their lectures, and giue a reason why each word must be so, and not otherwise, their bookes being shut. I set you downe the manner before, in the vse of the Grammaticall rule for making Latine, in that example; *Aptissima omnino sum, &c.* Yet to repeate you a word or two for your little ones; take that first sentence, *Amicus opitulari*: when you haue made them to vnderstand the meaning, and examined it, so as was shewed; aske but thus:

How can you make this in Latine; Helpe friends? How say you, Helpe thou?

A. Opitulari.

Q. Opitulari like what?

A. Like Amare amari, be thou loued.

So all the questions for parsing: then aske, why is it Helpe thou, and not, Be thou helped, as *Amare amari*, be thou loued. He answereth, Because it is a Verbe Deponent, and signifieth Actively, to helpe; and not, to be helped.

After aske the next word:

Q. Whom must you helpe?

A. Our friends.

Q. How say you friends?

A. Amici.

Q. What is Amici like?

A. Magistris.

1. To be exceedingly perfect in their rules; chiefly in Nounes and Verbes.

2. Each day to make the Latine of their lectures, and giue a reason why each word must be so.

Examples repeated.

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So the questions of declining and the like. Then ake, why not *amici* nor *amicos*, the Accusative case after the Verbe.

A. Because the Verb *Opiscular*, to help, will haue a Dative case, by that rule of the Dative, To profit or disprofit, &c.

These may be in stead of all vulgars or Latines, both for ease, delight and certainty to your selfe and the child: and so you may euer haue the Author to warrant both Latine, and phraze.

3. Next vnto this, that continuall beating out and reading their Authors, both Lectures and repetitions, out of the translations, is continuall making Latine thus, (as I said, in the vse of the translations) that children will come on very fast for propriety, choise, and variety of the best words, phraze, matter, and sentences of their Authors, to begin to haue a store-house in themselves of all copie; as I haue obserued.

4. After the former practised for a time, you may chuse some sentences which they haue not learned, and cause them to make those, either some out of this booke of Sentences, or any other of like easie morall matter; and then let them beginne to write downe that which they make in Latine.

This manner I find to be most easie and speedy for children at their first entrance: whereby they may profit in English, Latine, Writing true and faire, and all vnder one labor.

Let them haue their paper books in *editio*, of the one side to write the English which you giue them; on the other to set the Latine directly ouer against it, and word for word.

To this end cause them to rule their bookes both sides at once, or at least the lines of one side directly against the other: their lines a good distance asunder, that they may interline any thing, if they misse any word; or for copie and varietie, to be set ouer the head if you will. On the first side toward the right hand, in which the English is to be set, to leaue a lesse margent: on the other side for the Latine a greater margent; because the Latine may bee written in a lesse

These in stead of all vulgars. 3. Continuall reading lectures, and repeating what they haue learned out of the Grammaticall translations, is continuall making Latine, to cause children to come on very fast. 4. Shewing fit sentences to turne into Latine out of the booke which they learne, or others. The manner of their entrance to write Latine; to profit in English, Latine, writing faire, and true, and all vnder one. Their bookes how ruled.

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lesse space then the English; and also to write all the hard words in the margent of the Latine, the Nominative case of the Noun, and the first person of the Verbe, if so you please. Then cause so many as are to write Latine together (hauing books, pen, inke, and copie before them, and euery thing so fitted) to write as you speake, so faire as possibly they can.

Herein you are to dictate, or deliuer vnto them word by word, the English of the sentence, which you would haue them to turne into Latin; and to do it according to the manner of the Grammaticall translation, euery word in that order and in propriety of English, answering the Latine as neere as you can. Also, you are to vtter each word leasurely and treatably; pronouncing euery part of it, so as euery one may write both as fast as you speake, and also faire and true together.

And to the end to helpe for writing true Orthographie, besides the former knowledge of spelling; as they are writing, cause euery one in order to spell his 2. or 3. words together, speaking vp, that all his fellowes may heare, and may goe on in writing, as fast as he spels and you speake. Those who can write faster, to take paines to write fairer; your selfe also to walke amongst them in the meane time, to see that euery one of them write true and faire, and to shew them their faults by pointing them to their copies, and vsing like directions mentioned in the helpes of writing, of which I spake before.

After; when they haue thus set downe the English, cause euery one in the like order to make his word or two in Latin after the maner which was shewed before for making latin, the very words of the Author in the naturall or Grammaticall order: & cause them al to write the same words, as he speaks, vnlesse any of them be able to make it before of themselves; who may correct, as they heare their fellowes to make it. Cause also euery one to spell the words which he hath made in Latine, like as they did in English, so as all may heare, and goe surely in writing true Orthographie in Latine likewise.

Manner of dictating the English which they are to turne into Latine.

A principall practice for writing true Orthography both in English and Latine.

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Repeating or
construing with-
out booke that
which they haue
written.



Benefit hereof
for certaine di-
rections to Ma-
ster & Scholler,
and to get Wri-
ting, English,
Latine, all at
once.

To imprint it
by repetition the
next morning,
together with
their evening
exercise.

How to enter
young Schollers
for composing,
or right placing
their Latine.

And when they haue done a sentence, or so much as you thinke good for a time, then cause them, to the end to commit it the better to memorie, to trie which of them can repeate the soonest without booke, that which they haue made. First saying the English sentence; then giuing it in Latine, or construing it without booke, which all of them who are apt, will do presently, or with a very little meditation. Or, which is shortest of all, appoint them folding their bookes, to looke onely on the English, and reade or construe it into Latine: or on the Latine, to reade or construe it into English. Thus as time will permit.

By this meanes you shall haue a certaine direction in all things, both for your selfe and your Scholler, to goe truly and surely, both for propriety, Latine phrase, and whatsoeuer you can devise. By this exercise also your Scholler shall get both Writing, English and Latine, all vnder one. And therefore an houre may be well employed daily in this exercise.

And to imprint this, yet better; you may cause them the next morning at shewing their exercise made that night, to repeate together with it, that againe which they thus made the day before (if time permit:) Either some one to repeate all, or moe, every one a piece, or as time will permit; but all to be able to do it as they are called forth. Through this also they shall from the first entrance, get audacity and vtterance, with good matter which will bring the Latine with it.

Spond. But how shall they doe for composing, or right placing of their words? which you know is a principall matter in writing pure Latine.

Phil. I would haue them first for a time exercised in this plaine naturall order; for this is that which Grammar teacheth; and then to compose or place finely; which belongeth to Rhetoricke, after. As first to write well in prose, before they beginne in verse: so in prose, to go vpright and strongly, before they learne to go finely; and as *M. Askan* speaketh, first to go, before they learne to dance. But for entering them into composition, thus you may do.

1. When

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1 When they haue made it in the naturall order, onely reade vnto them how *Tully*, or the Author, whom their sentence is taken of it, doth place it, and some reason of his varying, and cause them to repeat both wayes, first as they haue written, after in composition.

2 After that they haue been practised a while in the former plaine manner, you may make them to doe thus: Cause their bookes to be ruled in three columnes; in the first to write the English, in the second the Latine *verbatim*, in the third to write in composition, to try who can come the nearest vnto the Author.

Spond. Although I take it that I do conceiue your meaning in all, and do see an euident reason of euery thing: yet because examples do most liuely demonstrate any matter; I pray you set me downe one example hereof, and shew me what Author you thinke most fit to gather the sentences forth of.

Phil. In stead of your Author, I thinke and finde *Tul-* *Tullies sentences*
lies sentences the fittest; and of those sentences, to make *the fittest to*
choise of such in euery Chapter, as are most easie and fami- *diclate sentences*
liar to the capacite of the children. This booke I doe ac-
count of all other to be the principall; the Latine of *Tul-*
ly being the purest and best, by the generall applause of all
the Learned: and because that booke is as a most pleasant
posie, composed of all the sweet smelling flowers, picked
of purpose out of all his workes; that one booke, together
with the bookes which the children haue or do learne, shall
also helpe to furnish them with some sentences, containing
some of the choicest matter and words, belonging to all
Morall matters whatsoeuer; whether to vnderstand, write,
or speake thereof; that they shall be able to goe forward
with much ease and delight; first in it, and then in the other
sentences adioyned to it, or what exercise you shall thinke
fit.

For an example; take these little sentences, which heere follow, as they are set downe in the first Chapter of *Tullies*
sentences, *De Deo eiusq; natura*, dictating the words to them
plainely

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plainely, as the children may most readily make them in Latine. In their little paper-bookes they may write the English on the first side, with the hard Latine words in the Margent, the Latine on the other ouer against it, in two columns; the first plaine after the Grammar order, the latter placed after the order of the Author: your selfe may make the words or phrases plaine to them, as they are set in the Margent.

An example of Dictating in English, and setting downe both English and Latine; and the Latine both plainly and elegantly.

Dictating. according to the naturall order.	Ordo Grammaticus.	Ordo Ciceronianus.
<p><i>a</i> Hath ever bin <i>b</i> At any time (verbin)piration some diuine <i>c</i> à flatus, breathing into.</p> <p><i>d</i> Bring to passe.</p> <p><i>e</i> Ignoro. <i>f</i> In what mind, or with what minde.</p>	<p>Nemo fuit unquam magnus sine afflatu aliquo Diuino.</p> <p>Est nihil quod Deus non possit efficere, & quidem sine labore ullo.</p> <p>Deus non potest ignorare, quatenus quisque sit.</p>	<p>Nemo magnus sine aliquo afflatu diuino unquam fuit. 2. de Natura Deor.</p> <p>Nihil est quod Deus efficere non possit, & quidem sine labore ullo. 3. de Nat. Deor.</p> <p>Ignorare Deus non potest, quatenus quisque mente sit. 2. de Divinatione.</p>

In these examples all is very plaine; except that in the first sentence we say, and so translate in our English tongue, some diuine inspiration; according as it is more elegantly in Latine,

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Latine, the Adiectiues vsually before the Substantiues; and not inspiration some diuine, which would be very harsh; and so likewise after [without any labour] although in the Grammaticall order in the Latine, the Substantiue is to be set before the Adiectiue; as the child is to begin to make Substantiue in Latine before the Adiectiue, and to make the Adiectiues to agree vnto, or to be framed according to the Substantiues; as we haue shewed in the rules obserued in the Grammaticall translations.

If you thinke this course ouertedious to write both wayes in Latine; then let them turn it only into the naturall order; thus *verbatim* by pen; and afterwards in the repeating that which they haue made, aske of them how *Tully* would place each word, and to giue you reasons thereof: and then to reade the sentence in the booke vnto them; so by the booke and some rules to direct them how to proceede.

For further practice in translating amongst all the higher, after they grow in some good sort to write true Latine *verbatim*, according to the former kinde of translating; let them still write downe the English as you dictate it, or out of a translation; & try who can come neere *unto Tully* of themselves, composing at the first; and then after examine their exercises, bringing them to the Author.


For preventing of stealing, or any helpe by the Latine book; if you doubt thereof, you may both cause them to write in your presence, and also make choise of such places which they know not where to finde.


If you catch any one writing after another, and so deceiuing both himselfe and you, correct him surely, who suffereth him to steale.

For going on faster, and dispatching more in translating; beside their writing so, you may onely aske them the words or phrases in English, how they can vtter them in Latine; and then let them giue them in Latine, euery one his piece: first naturally, after, placing each sentence to goe thorow daily a fide, or a lease at a time; or at leisure will serue.

Besides

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 Besides these, this may be a most profitable course as they proceed, to cause them to translate of themselves *E/ops* Fables, or *Tullies* Sentences, or the like, into plaine naturall English, so as was shewed; and to cause them the next day, for their exercise, to bring the same thus in English, and to be able without booke, first to make a report of it (striuing in the Fables, who shall tell his tale in best words and manner) and then to reade it into the Latine of the Author out of the English, and be able to proue it, and where they haue read the hard words. And after all these to try (if your leisure will serue) how they can report the same in Latine, either in the words of the Author, or otherwise, as they can of themselves; which all who are pregnant, and will take paines, will be able to doe very readily: by this you shall finde a great increase.

 Lastly, this is yet the more speedy and profitable way of all, as my experience doth assure me, to cause them to reade *ex tempore* some easie Author daily, out of the translation into the Latine of the Author, or out of the Author into English; first plainly, then artificially. And to this purpose I haue translated, as I shewed, *Corderius* Dialogues, whose Latine you know to be most easie, familiar and pure; and also *Teren-tius* *Christianus*; with *Tullies* sentences to helpe hereunto.

For further translating, or turning any Author or piece of Author, or other matter into Latine; if it be difficult, direct your Schollers to resolue the speech into the naturall order of the words, so neere as they can. Secondly, if there be any phrase, which they cannot expresse; to resolue and expresse it by some other easie words and phrase of speech, with which they are better acquainted; and to doe it by Periphrasis, that is more words, if need be. Besides, for such English words which they know not to giue Latine vnto; let them vse the helpe of some Dictionary: as *Heshoke* or *Barret*: *Heshoke* is best, wherein the proper words and more pure, are first placed.

In all such translating either English or Latine, this is carefully to be obserued; euer to consider well the scope and

One good use of
Heshokes
Dictionary.
Things to be
considered in
translating.

The most speedy
and profitable
way of transla-
ting and compo-
sing.

For translating
an Author into
Latine.

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and drift of the Author and the circumstances of the place; and to labour to expresse liuely, not only the matter, but also the force of each phrase, so neere as the propriety of the tongue will permit.

But for all this matter of translating, that practice of reading the English out of the Authors, and the Authors backe againe out of the translations, shall fully teach it, so farre as it concerneth the scholler for propriety and getting of the tongues. For translating any Latine Author into English, only to expresse the sense and meaning of it; the sense and drift of the Latine Author is principally to be obserued, and not the phrase nor propriety of the tongue to be so much sought to be expressed or stucken vnto. The like may be said for the Latine. But this kind of translating into Latine, is onely for such schollers as are well grounded through long exercise and practice in the former kinde of Grammaticall translation, and in *Tullies* or their Authors phrase.

Spond. I hope I vnderstand you right, and doe like very well of all, so farre as I conceiue. Only let me intreat you, as in the former, to rehearse the principall heads briefly concerning this matter.

Phil. This is the summe of all, for this entrance in making and writing Latine. 1 Readinesse in their rules, chiefly in examples of Nownes and Verbes. 2 Making their owne Lectures into Latine daily. 3 Continuall reading or repeating Lectures and all their Authors which they haue learned out of the Grammaticall translations, into the Latine of the Authors. 4 Translating into *Tullies* Latine, out of a perfect Grammaticall translation, or as the English is so dictated vnto them, and reading or repeating the same out of the English into Latine. And lastly, out of the naturall order, into the order of *Tully*. 5 Translating into English Grammatically of themselves, and reading forth of the English into the Latine of the Author, or writing it downe.

By these meanes constantly practised, they will soone be able to make, write, or vtter any ordinary morall matter in pure and good phrase; especially if the matter be deliuered

vnto

Best direction
for translating.

Translation for
the sense and
meaning.

This kinde of
translating into
Latine is for
schollers well
grounded.

Summe of all.

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vnto them in the naturall order of the words. Make triall: and I doubt not but you will not onely confirme it, but still finde out more for the common good.



CHAP. XI.

Of the Artificiall order of composing or placing the words in prose, according to Tully and the purest Latinists.

Spond.

BUt yet here is one thing wanting: namely, the rules which you spake of for composing or placing the words after the manner of the purest Latinists; I meane for turning them forth of this naturall order, into the Rhetoricall order, or order of *Tully*; without which, the truest and best Latine is little worth. This I haue found very hard for my schollers to performe; neither haue I had any certaine grounds that they might stand vpon. Moreouer, this I haue knowne for certaine, that many young schollers, the more confusedly that they can transpose, or disorder the words of a sentence, the more excellent they thinke it to be, when as it is indeed most absurd to the learned eare.

Phil. Although this may seeme to belong to Declamations and Orations, because therein there is the greatest labour for curious composition & setting of words, as where in schollers stand to shew most art, endeououring to persuade: yet it is in truth generall to all Latine, whether Translations, Epistles, Theames or whatsoeuer, and doth bring great grace and commendation to euery part thereof; and contrarily being neglected, doth detract very much from the most excellent speech, be the matter and words neuer so choise. And because there is speciall vse of it, in the practice

Composition a matter of difficulty. The error of young schollers in displacing sentences.

Composition generally belonging to all Latine.

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practice of all the translations: & in all this matter of making Latine for turning or composing out of the Grammaticall order, into the order of the Author; I will afford you the best helpe I can. But for so much as neither *Tully* nor any of the purest Latinists do alwayes obserue the same order, and therefore I take it that no certaine rules can be giuen as perpetuall; I will take those which *Macropeidius* hath set down, as being the most easie of all that I know. He hath sundry generall precepts.

Precepts of Composition or placing the words in Latine, as they are set downe by Macropeidius, in the end of his method of making Epistles.

The I. Precept.

Of placing the Nominatiue case, the Verbe, and the oblique case.

A Perfect sentence consisting most commonly of a Nominatiue case, a Verbe and an oblique case; this order is kept in placing ordinarily.

The oblique cases (that, is all besides the Nominatiue and the Vocatiue) are commonly placed in the beginning, the Nominatiue case in the midst, the Verbe in the end: For example; in the sentence following, the Grammaticall order is thus;

Cesar occupauit ciuitatem munitissimam hostium.

The Artificiall order is vsually thus:

Munitissimam hostium ciuitatem Cesar occupauit.

Yet if the oblique case be of a Nowne negatiue, or a Nowne of denying, it may be put elegantly in the end: as

Cesare

Oblique cases first. Nominatiue in the midst of the Verb in the end.

Except in obliques of denying.

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Casare fortunatiorem legimus mentium.

Yea, any Adiectiue or Participle may be put so, when the chiefe point of the matter or meaning resteth in it: as

Casarem in morte ferè omnes putant miserum.

The II. Precept.

Adiectiues
before.
Words placed
betweene the
Adiectiue and
Substantiue.
1 Genitiue case.

THe Adiectiue is ordinarily to be placed before the Substantiue. And betweene the Adiectiue and the Substantiue may be fitly placed the Genitiue case of the latter of two Substantiues; as in this sentence the Grammaticall order is:

Seneritas magna Caesaris incussit terrorem hostibus.

The artificiall order thus;

Terrorem hostibus magna Caesaris seneritas incussit.

2 Word gover-
ning the Geni-
tiue.

Also betweene the Adiectiue and the Substantiue of the Genitiue case, the word governing the Genitiue case, may be elegantly placed, as in this sentence:

Clementia Casaria maiestatis dedit pacem, & tranquillitatem prouincijs.

The artificiall order may be thus:

Casaria clementia maiestatis pacem & tranquillitatem prouincijs dedit.

The III. Precept.

Verbe.
Aduerbe.
Coniunction.
Preposition.

Between the Adiectiue and the Substantiue, Tully sometime placeth the Verbe in like manner; sometime the Aduerbe, sometime the Coniunction, sometime the Preposition alone, or with his case: as,

Magnum profecto laborem Caesar assumpsit, quem ferè ab ipsis ad nos venisse Gadibus aiunt, ut hostes sua quidem maiestati obellets, nostris autem supra modum rebus infestos armis subigeret. Quam ob causam, perpetuum illi amorem, & gratiam debemus immortalis.

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The IIII. Precept.

Of Aduerbes and Prepositions.

ADuerbs and Prepositions with their cases may be placed any where, wherefoeuer they shall seeme to stand most fitly to please the care: yet most elegantly before the Verbe or Participle which they declare. As,
Debitam pro contemptu suis hostibus diuq; dilataam seneritatem, Caesar tandem exhibuit, sed clementissime mitigauit.

These are the principall of his rules which are necessarie.

To these may be added,

1. That this is to be obserued very vsually: That the word governed is commonly placed before the words governing, contrary to the Grammaticall order. As here: *1. Observation. Word governed first.*

Fortitudo Caesaris positur victoria.

The artificiall placing may be fitly.

Caesaris fortitudo victoria positur.

Also if in a sentence there be mention of two persons, the one as it were an agent, the other a patient, they stand together most vsually and elegantly; the agent commonly first: as, *2. Observation. Person doing first.*

*Caesar did great wrong to Pompey in this point.**Hac una in re magnam Caesar Pompeio iniuriam fecit.*

These Precepts are set downe, to the end to direct young Schollers; yet so as we must not thinke, as I said, that these are euer to be followed strictly; because neither Tully, nor Caesar, himselfe, nor any who haue bene most curious, did euer obserue the same: for that should be a fault rather, as we shall see after.

Notwithstanding, by practice in composing, and obseruation

N

uation

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How to attaine
to right compo-
sition.

uation in *Tully, Caesar*, and the best Authors, and trying how neere we can come vnto them in translating into Latine, by comparing ours with theirs; and finally weighing how euery sentence may so fall as may best please the eare; Schollers may attaine much certainty and commendation herein.

*More exquisite obseruation in placing and mea-
suring sentences.*

Obseruation in
placing and mea-
suring sentences
in prose.
Butlers Rhetor.
Chap. 15.

FOR most exquisite obseruation of placing and measuring sentences, Rhetorically, in prose by Schollers of ripper judgement, in their Theames, Declamations, Orations or the like, reade *Talens Rhetoricke de Numero Oratorio. Cap. 17. 18.*

Out of which Chapter, and out of the Commentaries of *Minas* vpon them, these precepts may be further obserued, which follow.

Prose must be
vnlike verse.

1. That the placing and measuring of the sentences in prose, should be both vnlike to the placing in Poetry, and also each sentence vnlike other. And therefore that the Scholler make no verses in his prose, but that he shun them warily.

No verses to be
made in prose.

Verses cited in
prose.

Though in any exercise in prose, chiefly in Theames, he may cite verses out of other Authors either for authority or delight.

Beginning and
ending of senten-
ces most obser-
ued: endings
chiefely, not to
be like a verse.
Endings of sen-
tences to be care-
fully weighed.
This neede not
be aboue fixe
syllables.

2. That the beginning or ending of a sentence, in prose, be not the beginning or ending of a verse; although this be not so faulty in the beginning of a sentence, as in the end; where the fault is more obserued.

3. That the ending of sentences be specially weighed, which are chiefly marked of all, and therefore are to be carefully varied, that they may not be displeasing.

4. That this curious Obseruation of the endings neede not be regarded aboue fixe syllables from the end; and those to stand on feete of two syllables, Trochees principally.

5. That

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5. That we do not continue the same feete in the ends; *The same feete but dispose them diuersly: not all long syllables, nor all short, vnlesse more seldome; but commonly tempering long and short syllables together, as Trochees and Iambickes, sometimes Spondees and Perrichees, yet so as we bee not curious.* *not to be conti-
nued in the
ends.
Tempering com-
monly long and
short syllables.*

6. That sentence is accounted most sweete and excellent which endeth in two Trochees; viz. the first syllable long, the last short, as in this sentence: *The sweetest sen-
tence ending in
2. Trochees.*

Deinde parvis dictum sapiens cemeritas filii comprobrauit.

This endeth in an Iambicke and two Trochees.

Tully vseth this most often. So as in that one Oration *Tullies ending pro Pompeio*, it is obserued to be an hundreth and fourteene times.

7. Yet the variety ought to be such, that this art of placing or setting the number of syllables, may not bee obserued of euery one, and so be made enuious, nor the curiositie ridiculous; but to be laboured so as it may most delight and draw on others.

8. That the sounds of the very words and letters are the principall things to bee respected herein. For the elegant composition, is that which is made by a sweet sound of letters and words. *Sounds to be re-
spected princi-
pally, in words
or letters.*

9. Therefore words of the best found are to be obserued; and amongst them most elegant Aduerbes and bonds of Coniunctions to be noted diligently. *Words of the best
found.*

Words sounding well are these:

1. Verbals: as, *Dominatrix, gubernatrix.*
2. Compounds: as, *pernoscere, excrucuari.*
3. Superlatiues: as, *Conspēctus incandissimus.*
Ad dicendum paratissimus.
4. Words of moe syllables: as, *Moderatio animi.*
Tempestat anni.

N 2

10. Words

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*Insolent words
to be avoided.*

*That all words
may haue an ex-
plicit and distinct
sound.*

10. Words which are insolent, hard and out of vse, are to be as warily auoided, as rockes for Mariners.

11. That in all sentences, the words haue an easie and distinct sound: that is, neither harsh nor gaping; but that they fall and conclude aptly and sweetly, fitting best the vtterance of the pronouncer, and as may most like the eare of the hearer.

These are the summe of those rules as I remember. Although the excellency hereof is rather to be attained, by vse and practice, then by any certaine precepts.

Spoud. Sir, these put in practice may bee very sufficient for whatsoeuer can be required in this behalfe, as it seemeth vnto me.

Phil. These things concerne onely the placing and setting or measuring of sentences, which is one little part of Rhetorick; and there the rest is to be fully sought, and how to adorne all sentences with tropes and figures. The practice of these is to be vsed in their seuerall exercises.

Thus haue I gone thorow all these at large, for making the Accedence and Grammar perfect, for construing, parsing, and making Latine; applying my selfe to the capacity of the rudest learner in so many words; because these things well performed, all other learning will be most pleasant, as was said before.

Spoud. But one other thing by the way, I cannot omit to demand that I did obserue by your speech, that you would haue your very enterers to make some exercise euery night of themselves.

Phil. I would indeede haue no Euening passed without some little exercise in Latine by all from the very lowest who begin to write Latine; I meane something to be shewed the next day about 9. of the clocke.

Spoud. But what exercise would you appoint to such little ones, that could be easie enough and meete for their capacitie?

Phil. I would appoint them to beginne euen at, In Speech be these eight parts, &c. and so giue them 2. or 3. lines

*No Euening to
be passed with-
out some little
exercise againe
Morning.*

Observations in measuring 165

and placing sentences.

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lines of it for euery one to turne into Latine. And for the examining what they haue done where they are many, and time will not permit to examine what euery one hath done; to cause some one or two whom you suspect to be most negligent, first to pronounce the English without booke, then to construe it into Latine without booke, or to repeat the Latine as they haue made it: but to construe it without booke, is farre the surest, or to reade and construe it out of the English. And according to these as they pronounce, and are shewed their faults, for all the rest to correct theirs. If any be found not to correct so, or to haue omitted his exercise, to haue his due correction.

Though I haue tried many wayes and exercises for these little ones, to do priuately by themselves, yet I find none comparable to this: for this they will doe with much facilitie and contention, after a little that they are entred; being helped somewhat by their Latine rules, which they haue learned.

Thus they may alwayes haue a fit exercise, and know beforehand what they are to do. This also will further much towards their parsing in Latine, and better imprinting their rules.



CHAP. XII.

*How to make Epistles, imitating Tully short, pithie,
sweete Latine and familiar; and to indite
Letters to our friends in English
accordingly.*

Spoud.

I Am very glad I asked you this question: I rest fully satisfied in it, as also in all this matter of making and composing Latine, for the euidence of the meanes; and doe thanke you heartily for directing me so particularly.

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Now let vs come, I pray you, to the other seuerall exercises of Schollers, which are to be practised in Schooles continually, for the more full attaining of the knowledge of the Latine tongue.

Of making Epistles.

And first for the making of Epistles, in such sort as was mentioned before; that is, imitating *Tully*, short, pithy, full of variety of good matter, sweete Latine and familiar; and for inditing of like Letters in English:

Difficulty of making Epistles, purely and pithily.

I haue found this exercise of making Epistles, no lesse difficult then the former toyle of making Latine. For although I haue taken great paines: yet after long practice, I haue hardly beene able to bring them to a shew of that which you speake of, I meane, so to imitate and resemble *Tully*; but that they will frame them of long sentences; matters unfit for an Epistle, flath and to little purpose; but very childish, and more like vnto a Theame or an Oration, then to an Epistle. Thus I see it to be also amongst the chiefe of the Schollers, of sundry of those who are much accounted of, and wherein the Schollers seeme to do the best.

Inditing English Letters little exercised in Schooles.

As for inditing Letters in English, I haue not exercised my Schollers in them at all; neither haue I knowne them to be vsed in Schooles: although they cannot but be exceeding necessary for Schollers; being of perpetuall vse in all our whole life, and of very great commendation, when they are so performed. Therefore I still craue your helping hand to direct me, how to bring my Schollers to the attaining that faculty.

Phil. Let me first heare what way you haue taken in these, like as you shewed me in the former kinds; and then I shall relate vnto you how this may be done, so shortly as I can.

The ordinary meanes of directing Schollers to make Epistles.

Spond. I haue done this: I haue read them some of *Tullies* Epistles, and also some part of *Macropedius* or *Hegendorphinus* de conscribendis Epistolis. I haue directed them that they are to follow the rules set downe in the seuerall kindes of Epistles there mentioned, and made the

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examples plaine vnto them.

Moreover, I haue vsed oft to put them in minde of this, that an Epistle is nothing but a Letter sent to a friend, to certifie him of some matter, or to signifie our minde plainly and fully vnto him. And therefore looke how wee would write in English, so to do in Latine. These and the like are the helpes which I haue vsed: and I take it to be the most that are done in ordinary Schooles.

Phil. I like well of your reading of *Tullies* Epistles, which indeed is the very foundation of all: but for *Macropedius* and *Hegendorphinus*, although their paines were great; yet I cannot see, but that they will rather require an ancient learned Master to vnderstand, and to make vse of them, then a younger Scholler, who is to be taught how to speake. Also for telling a child that he must inuent variety of matter of his owne head, to write to his friend; this is a taske ouerhard to ordinary wits. For what can a child haue in his vnderstanding, to be able to conceiue or write of, which he hath not read or some way knowne before? according to that *Maxime: Nihil est in intellectu quod non prius fuerat in sensu.* *Hard for children who haue no reading to inuent variety of matter of themselves.*

Therefore omitting these, wherein I my selfe haue also found a great deale of toyle, with small fruit; I will set you downe plainly the very direct way, so neere as yet I haue beene able to learne; and whereby I am out of doubt, that that same faculty may be easily gotten, of writing such Epistles; fully expressing *Tully*, as was said, and of inditing Letters like vnto them, which are our vsuall Epistles, as the Latine were of the Romanes.

The way may be this:

1. When your young Schollers haue gone thorow *Helpes for making Sententia pueriles*, *Consab. Cato*, or the like; and can begin to make Latine in some such good sort as was shewed; let them then reade *Tullies* Epistles, gathered by *Saurinus*; as 1. Reading being of the choycest of his Epistles, and most fitte for *Tullies* children. This one booke rightly vsed, may sufficiently furnish for making Epistles, so farre as shall be needfull.

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for the Grammar Schooles. It would be read by them twice in the weeke at least, untill they had gone thorow a good part thereof; vnlesse they be able to reade it of themselves *ex tempore*, or be the helpe of the translation.

2. Making them very perfect in euery Epistle.

2. As they reade euery Epistle, or before they are to imitate any one, make them as perfect in it as you can, and as time will permit: not onely in construing, parsing, reading out of the Grammaticall translation into the Latine; but also to be able to giue euery phrase, both Latine to English, and English to Latine.

Also cause them to make you a report what the summe of the Epistle is; and this if you will, both in English and Latine also, as was said of the Fables.

3. To cause them to make another Epistle in imitation thereof.

3. Cause them for their exercise to make another Epistle in imitation of *Tullies* Epistles, vsing all the phrases and matter of that Epistle; onely applying and turning it to some friend, as if they had the very same occasion then presently: and also changing numbers, tenses, persons, places, times: yet so, as thereby to make all the matter and phrases, each way most familiar to them, and fully their owne.

To do this first in English, then in Latine.

And first let them do this in a good English stile, as was said; I meane, in making an English Letter first: setting it after the manner, as they did their English Translation; of that page of their booke towards the left hand, or on the first columnne, the Latine on the other oueragainst it, sentence for sentence.

To set the Epistles after the manner of the Translations.

Herein they are onely to differ from the Translations, that they do not in these Letters sticke so much to words, to answer word for word both English and Latine; as to write purely and sweetly, as well in English as in Latine; and to expresse their mindes most fully in both, and in most familiar manner.

4. Making answers to Epistles.

4. The next day to make another Epistle, as being sent from their friend to whom they writ, in answer to that which they writ the former day: and in that to answer euery sentence from point to point, in as short manner as the former Epistle was, still retaining the same phrases as much

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as they can: I will take for example the first Epistle of *Statius*. The more easie it is for the children, the better it is. Examples of imitating Epistles.

M. C. Terentia salutem plurimam dicit.

S Iuales, bene est: ego valeo. Nos quotidie tabellarios vestros *Tullies Epistles* *Sexpe* *expectamus: qui si venerint, fortasse erimus certiores quid nobis faciendum sit: faciemusq; te statim certiores, valetudinem tuam cura diligenter. Vale. Calendis Septembris.* to be imitated.

The summe of the Letter is; That *Tully* writes to his wife *Terentia*: signifying vnto her, that he was in health: that he waited for the Letter-carriers daily: how by them he should know what to do; and that he would then certifie her of all things. And so concludeth, wishing her to looke well to her health. The Letter bare date the Calends of September. The manner of the report of the summe of the Letter.

An English Letter in imitation of Tully.

An Epistle in imitation of Tully.

ERISTOLA.

IF you be in health, it is well: I am in health. I haue long looked for your * Messengers. When they shall come, I shal be more certaine what I am to do; and then I will forthwith certifie you of all things. See that you look very carefully to your health.

The answer.

I Reioyce greatly of your health. I am sorry that you haue looked for the Carriers so long. They will be with you very shortly, and then indeed you shal be more certain what to do.

S Iuales bene est: ego quidem valeo: diu tabellarios vestros expectamus. Cū venerint, certior ero quid mihi faciendum sit. Tum autē te omnib; de rebus certiores faciam. Tuam diligentissime valetudinem fac ut cures. * Letter carriers.

Responsio.

T E valero maxime laetor. Doleo quod tabellarios tam diu expectasti. Statim vobiscum erunt, & cum vera certior eris, quid tibi agendum sit.

Nos

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We shall forthwith looke to heare of all your matters. I will in the meane time looke to my health, as you aduise. Farewell.

Antonius Schornus in the end of his booke, *de ratione discenda lingua Latine*, hath sundry examples. I will set downe one Epistle, imitated two wayes: the first keeping almost the words and forme of *Tullies* Epistle; the other imitating onely the forme, but changing the words. *Tullies* Epistle is this:

Tullies Epistle. *Aulo Trebonio, qui in tua provincia magna negotia & ampla, & expedita habes, multos annos utor valde familiariter. Is cum antea semper & suo splendore & nostra ceterorumq; amicorum commendatione gratissimus in provincia fuit, tum hoc tempore propter tuum in me amorem, nostramq; necessitudinem, vehementer confidis, his meis literis, se apud te gratiosum fore. Qua ne spes eum fallat, vehementer te rogo: commendoq; tibi eius omnia negotia, liberos, procuratores, familiam: inprimisq; ut que T. Ampius de eius re decreuerit, ea comprobet, omnibusque rebus eum ita tractet, ut intelligat nostram commendationem non vulgarem fuisse.*

The first example of imitation of the former Epistle.

The first imitation more following the words, is this:
Petro Fabro, qui in vestra urbe & magna negotia, & multos amicos habes, multos annos utor familiariter. Is cum antea semper & suo splendore, & nostra ceterorumque amicorum commendatione gratissimus in hac nostra Repub. fuit, tum hoc tempore propter tuum in me amorem nostramq; necessitudinem vehementer confidis, his meis literis se apud te gratiosum fore. Qua ne spes eum fallat, vehementer te rogo: commendoq; tibi eius omnia negotia, amicos, cognatos, inprimisq; ut que procuratori de eius rebus videbuntur, ea comprobet: omnibusq; rebus eum ita tractet, ut intelligat nostram commendationem non vulgarem fuisse.

The second imitation.

The second imitation, expressing the forme.
Petrus Faber, qui tibi notus est, & magnas res apud nos gessit, multos annos mihi valde familiaris fuit. Is cum semper & sua dignitate, & beneficijs multis erga me, meis omnibus gra-
tissimus

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tissimus fuit: tum nunc ob numerum me amicum, nostramque coniunctionem, non dubitat quin hac mea commendatione sit in maxima gratia apud te futurus. Quod ut fiat, summo per te oro: committitoq; tuae fidei & cura omnes res eius, amicos, cognatos, parentes: precipue vero ut que procurator de rebus eius agat, ea confilio tuo iunet: & ita honorifice eum accipias, ut sentiat has nostras literas apud te pondus habuisse.

Thus practising and training, v^p your scholler by little and little; first for imitation, more neerely following the words; afterwards only the forme, and such phrases as shall seeme fittest: and euer first writing their English Letters, and then their Latine answering thereunto; you shall see that they will come to a liuely imitation of *Tully*; especially if you exercise them well in *Tully*, in such sort as is prescribed.

Spond. Sir, this must needs be a most sure and ready way. The rule in But in imitation what things am I to direct them to observe? *imitation.*

Phil. That they take onely so much as is needfull, and fit for their purpose, leauing out all the rest; that they add what is wanting, alter and apply fitly to the occasions, according to the circumstances of times, persons, places, and the like; that nothing may appeare stolne, but all wittily imitated. Be sure that they know perfectly the matter and the phrase, of that which they should imitate: and then nothing will be hard, in imitation of Epistles, Verses, or whatsoeuer.

Spond. What is then the summe of all, which you would haue principally exercised, for the speedy attaining this faculty?

Phil. That your schollers haue daily a piece of an Epistle, or a whole Epistle appointed them, matter and phrase made very familiar vnto them; then one day to make an Epistle in imitation, and that both English and Latine; the next day to make an answer in like manner: thus to proceed, vntill they come to some good perfection. And so much may serue for Epistles.

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CHAP. XIII.

Of making Theames full of good matter, in a pure stile, and with iudgements.

Spond.

NExt after Epistles, Theames doe follow; wherein if you can direct me also, how these likewise may be composed by children, so as to be couched full of good matter, written in a pure stile, and with iudgement, and with as much certainty and readinesse as you haue shewed me for making their Epistles; I shall remaine more beholden, and returne home with greater hope to doe good.

For the Epistles it cannot be otherwise, but that the course set downe must needs produce that effect, which you haue affirmed; by reason of these singular patternes of *Tully*, which children haue to imitate. But what patternes or helpes can you haue for Theames any way comparably to those?

Phil. What patternes Schollers may haue, you shall heare after: but first relate vnto me, as in the former, what way you haue vsed, for the entring of your children in making their Theames.

Spond. I haue according to the custome in Schooles, read them some of *Aphthonius* rules, and so it may be, haue begun with Apologues or Fables, or rather with a Chreia: & in their Chreia, I haue first made the seuerall parts of it, or of their Theame so handled, very plaine vnto them, with the manner of the proofes of it; and of gathering reasons to amplify it, according to the same.

I haue then given them a Theame to make, following the example in their booke, to prosecute the same parts of the Theame; as *Exordium, narratio, confirmatio, confutatio,*

con-

The ordinary manner of directing Schollers how to begin to make Theames, according to Aphthonius rules.

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conclusio, and also to follow the seuerall places, to amplify each thing by. I haue withall shewed them how to doe it: as to try what they could gather of themselves; and withall to seeke *Tullies* sentences what they could finde out of it, or out of other books to their purpose. But yet (alas!) that which my children haue done hereby for a long time, they haue done it with exceeding paines and feare, and yet too-too weakly, in harsh phrase, without any inuention, or iudgement; and ordinarily so rudely, as I haue been ashamed that any one should see their exercises. So as it hath driuen me into exceeding passions, causing me to deale ouer-rigorously with the poore boyes. Whereby some of them, whose Parents haue been more tender, seeing their children heauy and vnwilling to the Schoole, haue suffered them to leaue off the Schoole, and so to lose all which they had gotten before; others also haue been made so fearefull, that they would rather desire to goe to any base trade or drudgery, then to be schollers, and hereby haue very much reproached my schoole: Because, as they haue ouer-rightly complained, they must be beaten for not doing that, which they knew not how to doe; so that this feare is worse to them, then the first for making Latines.

And yet notwithstanding, in their entring to make Theames, and so likewise into versifying, I haue not known how to auoid it, but I haue been enforced to vse so much sharpnesse, as to make them to call all their wits together, and to stir them vp to all diligence and paines; or otherwise I should haue done no good at all.

Whereupon very great inconueniences haue insued: and yet, as I said; I haue scene very little fruit to answer vnto my paines.

Phil. I doe not see how by this course, these euils could be auoided. As I said of *Macropedius* for Epistles, so I may here; that this way of entring your schollers is hard enough to many a Schoole-master, thus to follow euery part of the Theame and those places of *Aphthonius*, to inuent matter and reasons to proue and illustrate euery thing, and

The inconueniences of this course.

This way hard enough for many Schoolemasters.

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Difficulty in making Theames, because scholars are not acquainted with the matter of them. and to doe it in a good stile. That which is said of Epistles, that children must be acquainted by reading, with matter and phraze fit for Epistles, before they can euer be fit to make such Epistles, is much more true concerning both Theames and Verses; inasmuch as the matter of them is harder, being of such things as they haue neuer read of, nor been any way acquainted with, or at least very little. Besides, to follow the Logicke places in *Aristotels* in a Philosophicall discourse, doth require both some insight in Logick, and reading in such Authors as haue written of such Morall matters. And therefore herein many a Master deserues rather to be beaten then the scholler, for driuing the child by cruelty, to doe that which he himsele can see no reason how the poore child should be able to doe it. It must of necessity either driue the scholler to vse all deuices to leaue the schoole, or else cause him to liue in a continuall horror and hatred of learning; and to account the schoole, not *Ludus literarius*, but *carnificina*, or *pistrinum literarium*.

The Master oft deserues to be beaten rather then the scholler.

Spond. I acknowledge it too true which you haue said: I pray you therefore shew me your best aduice and experience how to free my selfe and my children from these euils; that I may both so enter them in these, and also draw them on after, as not to discourage them in this manner, nor be driuen to vse the like sharpnesse any more.

Phil. Herein I my selfe am desirous to be a learner, as in all the rest. Although too much experience hath compelled me to seek out all meanes to redresse this; notwithstanding also that I haue euer been afraid of vsing cruelty in my schoole. And the rather haue I bin carefull to seek out the easiest and plainest way, that I might allure and draw on my schollers in this exercise, as in all other, to proceed as in a scholasticall play, with vnderstanding, loue and delight. So much as I haue attained, I shall willingly impart vnto you.

To consider the principall end of making Theames.

1 We are to consider, what is the end and purpose of their making Theames; and then to bethink our selues, which way they may the soonest attaine vnto the same. The principall end of making Theames, I take to be this, to furnish schollers with

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with all store of the choicest matter, that they may thereby learn to vnderstand, speak or write of any ordinary Theame, *The principall end of making Theames.* Morall or Politicall, such as vsually fall into discourse amongst men and in practice of life; and especially concerning vertues and vices. So as to worke in themselves a greater loue of the vertue and hatred of the vice, and to be able with soundnesse of reason to draw others to their opinion.

The best meanes to effect this most soone and surely, are these, so farre as yet I know. *The meanes to furnish them.*

1 To see that by perfect learning, and oft repeating they be very ready in their first Authors, which they learned, of such Morall matters; as their *Sententia*, *Cato*, *Esop*, Fable: For some one or mo of these haue the grounds of almost euery Theame, which is meet to be propounded to schollers to write on. So that by these they shall be furnished with the iudgements of many wise men, what is truth, what is false in most matters, with some words to expresse their minds, and also some reasons; as with the sentences or testimonies of the wisest, Similitudes, or Apologues in *Esop*, and some graue reasons out of *Cato*, which they may call to minde. All these may be done by the courses set downe before, and as soone as the bare learning of the construing and parsing alone.

1 Making them very perfect in all their first schoole Authors. Reasons.

2 Add to these the oft reading ouer of *Tullies* sentences out of the Gram. translations, and the sentences of the other Authors adioined with the same. As also the reading them forth of Latine into a good English stile. Thus you shall find by experience, that after that children are perfect in their first schoole-Authors, they will also reade this booke of themselves, by the helpe of the translation alone, to goe ouer and ouer it, euery day thus reading a piece of it amongst themselves, with little or no hindring any of their schoole-exercises.

2 Reading ouer and ouer Tullies sentences.

3 To the end that they may haue presidents and patterns for Theames, like as they had for their Epistles and for making Latine, some book is to be chosen which is written to this purpose, and such a one as is most easie, both for the sweetest Latine and choicest matter.

3 Presidents or examples.

These

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Presidents for
matter.

These presidents are of two sorts: some are to furnish them still, with more variety of the best matter; others, for the whole forme and frame of the Theame.

Reusneri Sym-
bola.

Of the first sort, for singular matter notably compact together, *Reusneri Symbola* doth seeme to me most familiar and plaine: wherein the Poesies or sentences of the severall Emperors, both Italian, Greek, & Germane are handled: As these;

Artem quævis terra alit. Apex Magistratus auctoritas. Bonus dux, bonus comes. Bonus nocet, qui parcat malis. Cedendum multitudini. Festina lente: and the like.

Reusner worthy
to train up young
Gentlemen, and
all of any good
sort and condi-
tion.

This book I take to be a very worthy booke to traine up young Gentlemen, and all others whom we would haue to become wise men, and good Common-wealths men. It is full of most singular precepts and instructions concerning duties and vertues; and for framing and ordering the whole course of our life, and managing all our affaires with wisdom, safety and commendations. So as any one may receiue many wise directions, for all occasions of life, and withall much sweet delight in it. And for this matter of Theames it is fraughted full of the graue testimonies and sentences of many of the ancientest, wisest, and most experienced; all fitly applyed, without any matter to corrupt or offend, and in a most familiar, easie, and pleasing stile.

How Schoollers
may use Reus-
ners Symbola
for Theames.
* The words or
Mattoes.

The manner of the use of it for the first enterers into Theames, where they haue bookes, and the Teacher would specially apply them to Theames, and that they haue time enough, may be this:

To take the * Poesies or Theames of it in order: or if any of them seeme ouer-hard for childrens capacities, in regard of the matter of them, to make choise of the most easie and familiar, first: to reade vnto them euery night a piece of a Theame of it, as a side of a lease, or more or lesse; according to the abilities of their Schollers. In reading, first to make the Theame or generall matter of it very plaine vnto them. They are commonly expounded for the summe of them vnder the Poesie, in verse, or with some short glosse, or both. Afterwards, to shew your Schollers the chiefe

rea-

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reasons and sentences, as you do reade, and in what words the force of each Argument or reason lieth. Also to obserue all the phrases which are either more difficult or pure, or most fit to that purpose in hand.

And thus to make euery thing plaine vnto them; first opening them, after examining the same, and so causing them to vnderstand, and to be able to answer euery point thereof in Latine, or to giue the hard phrases to the English.

This poasing by short questions, with the other things mentioned, will make the obscurest pieces of it very euident, and cause both weaker Masters and schollers to profit greatly in vnderstanding. After all this, if you will, cause them to construe it amongst themselves and to giue the sense, and so make it as perfect as they can euery way: Or if they be able, heare them to construe it themselves first, or to reade it out of the Latine into English, and then make it plaine to them. Then let each seuerally see how he can gather a short Theame out of that; choosing out all the principall sentences and reasons, and composing them in good order: following, if you thinke good, the parts of a Theame: *viz. Exordium, Narratio, Confirmatio, Confutatio, Conclusio*, though their Theame be not about 12. or 16. lines, according to their time and abilitie. To these they may adioyne other reasons or sentences, as they can, either what they haue learned, or what they can gather fitly to the same purpose.

To bring this Theame of theirs thus made, the next day at the time appointed for shewing their Theams each one to pronounce his Theame without booke; you in the meane time looking on that which is pronounced, and examining each fault, as they are vttering it or after, by asking them short questions of the faults, and causing them to answer them, and to shew how they should be amended; and so making a dash with a pen vnder euery fault, or the letters where the fault is, to leaue them to them to correct them after. Yet your selfe sometimes to peruse the exercises after againe, to see that they haue corrected them; as I shall shew in another place. By this meanes the first enterers may haue choise of

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matter gathered to their hands, which otherwise they were to seeke in other Authors they knew not where nor how.

*Benefit of Reu-
ner so used, and
of daily Theames
out of it.*

2. All the Theames of this Author being thus written of and pronounced by them *memoriser*, which may be done in a short time, keeping each night a Theame, must needs helpe to furnish them with variety of the best matter, and fit phrase. Besides that, this will be a great furtherance to audacity, memory, gesture, pronunciation: and by the continuall and diligent reading of that Author, with their other Authors, they shall haue much helpe to construe and vnderstand any other morall Author *ex tempore*.

*These Theames
to be limited ac-
cording to lea-
sure and oportu-
nities.*

Or if this course be ouer-tedious, by reason of the multitude of Schollers, or their other exercises; then to reade them the more at a time, and let them bring them once or twice in the weeke, made longer and more carefully.

Spond. This way may be very good for entering young Schollers, and to store them with the best matter and phrase: but might there not be some speciall rules and directions giuen, for writing their Theames according to the order of the chiefe Schooles, prosecuting the seuerall parts of the Theame?

Phil. Yes: but these I thinke fittest to succede in the second place, after that they haue thus furnished themselues, with words and store of matter, by this helpe, or *Tullies* sentences, or the like; or in want of other bookes, to vse *Apthoni-
nius*. Then to learne to flourish and adorne their Theames after.

For the surest and easiest direction for such Theames, to be done in more exquisite manner, where the Schollers may haue leasure to them; I shall shew you my iudgement, and what I can yet find or conceiue to be the best.

1. Because I would not haue my Schollers discouraged any way through the difficulty of this exercise, I would do as in their first Theames for matter: so in these. That is, I would take their Theames (at least for a time out of *Apthoni-
nius*,

*The best and
most easie dire-
ction for Theames
to be written at
large, with
iudgement ac-
cording to the
parts thereof.
To take the
Theames out of
Apthoni-
nius, and
how to make
them to under-
stand them sub-
tly, and prepare
matter.*

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*thoni-
nius*, either in order as they stand, or choosing of the most familiar, and in all things reade and make it plaine vnto them, with the seuerall parts and arguments, as I shewed you before in *Reusner*.

Then I would demand of them, first to giue mee *Apthoni-
nius* arguments: as, what reasons hee hath from the Cause, Effect, Contrarie, Similitude, Example, Testimo-
nie.

Next, what reasons euery one can giue of his owne, to proue the same.

In the third place to shew, what any of them can obiekt against it; or if it be true, what absurdities and inconueni-
ences will follow of it; and also some of them to answer the obiections and inconueniences: and lastly, my selfe to sup-
ply their wants and failings.

After this done, direct euery one of them who are to write of it, to remember where they haue read any thing of that Theame, or by the Indexes of their bookes of Com-
mon places: as *Tullies* sentences, *Reusner*, or the like, to seeke what they can find of that matter.

Exordium.

Narratio.

2. That they obserue these parts, named
- | | |
|---------------------|--------------|
| <i>Confirmatio.</i> | Parts of the |
| <i>Confutatio.</i> | Theame. |
| <i>Conclusio.</i> | |

3. To make the *Exordium* very short, two or three *Exordium* what
lines, to gaine the approbation of the hearers, and their one
attention.

If the Theame be of any person, in accusation or defence *If the Theame be
of them after the manner of declamations, then that their of persons.*
Exordium may be fittest taken, from the partie himselfe
who is accused or defended; from some description of him
to his praise or dispraise; or else from the person of the ad-
uersarie, or of the auditors, or of the party himselfe who
writeth.

For the persons whom they will defend, they must labor

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to perswade their hearers of their vertues, or to remoue from them all preiudicate opinion. And for the persons whom they will accuse, to dispraise them, by shewing their bad qualities; so to bring them into disgrace.

Theame of some
matter.

But if the Theame bee of some matter to be proued or disproued; commended or discommended, which are most ordinarie; their *Exordium* may be taken from the matter, by commending it for the excellency thereof, or for the benefit which may redound to the hearers, by the knowledge of it; or discommending it by the contrary, or by some circumstance of time, persons, places, or the like.

Narration.

In their Narration, to the end that the Auditors may fully vnderstand the matter, and themselves may proceed more easily; let them set downe first the Theame or matter in as few and plaine words as they can.

Secondly, expound the doubtfull words or phrases, if there be any. If it concerne persons or facts of persons, then to set downe all the circumstances to expresse the nature and manner of it. Or if it concerne some speciall matter, to make some short diuision of it; if it be a generall, into his specials, or if a whole, into his members or parts: so to goe thorow every part in order, ioyning each part together with fit transitions, to shew their passage from one part to another.

Confirmation.

In the Confirmation to the end, to be able to proue the matter the better;

1. To note in their Authors all the principall reasons which they can, to that end, and to gather them forth.

2. To trie what reasons they can inuent of themselves according to the chiefe heads of Inuention, following either *Aptomius* order, or the ten chiefe heads of Inuention: as, Causes, Effects, Subiect, Adiuncts, &c. which are the same in effect, but farre more easie to prosecute, according to the Art of meditation, whereof we shal speake after. By considering wel either the thing it selfe, Causes and Effects of it: or if it be a Preposition, as in this (Children are to obey their Parents) by marking carefully both parts of the Composition or sentence, both Antecedent and consequent, as they are

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are called; and the one part will surely afford some reasons.

As if we thinke first of the Parents what they haue been, and are towards the children; and so what the children haue and do receiue from them (thus following the parts according to those places of meditation) any one of vnderstanding shall be able to find out reasons why the children are to obey their Parents.

Then hauing found out reasons, before they set them downe in their Theame, as they will haue them, to ranke them in their minde or in writing; so as they do purpose to set them in their Theame: setting some stronger in the first place, weaker in the midst, reseruing some of the stronger to the last, crossing and leauing out the weak ones, whereof any one may discredit all the rest.

In the Confutation to seeke out and set downe two or three good reasons, to ouerthrow or reprove the contrary opinion to the Theame: and also to consider what may be objected against it, and how to answer them, by way of Occupation and Subiection, or of preuenting an obiection. Confutation.

Then to direct them, that the Conclusion is nothing but a collection gathered from all the former reasons: in which may be a short recapitulation, or rehearfall of the summe of the reasons, and an vrging (if they will) of one or two of the principall and most forcible reasons somewhat more, to leaue a deeper impression in the mindes of the hearers; and so out of them to conclude most firmly. And thus much may serue for the direction in generall for making the Theame. Conclusion.

Spoud. But this seemes still to me rather too obscure for young Grammar Schollers: I pray you let me heare, if you could not leade me yet vnto more readie helps.

Phil. The most excellent patterns, I take it to be the most speedy and ready helps for schollers to be acquainted with, and to learne to imitate them: for they in every thing doe most auaille, to teach the soonest and surest.

As for variety of Exordiums and Conclusions, *Aptomius* his *Progymasmata* may helpe to direct; and also Master *Stockwood* his Disputations of Grammar.

*Imitation of
Exordiums and
Conclusions.*

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Authors for
matter.

For furnishing with matter and substance, besides *Renfners Symbola* mentioned, *Erasmus* Adages of the largest and last Edition, is a rich store-house. Also *Lycosthenes* his *Apothegmata*, printed at London by G. Bishoppe M.D.XCVI. is of good vie.

Lycosthenes of the last Edition (as I heare) is dangerously corrupted with Popery, and rayling against K. Henry the eighth, K. Edward, and our late blessed Queene; and therefore not to be permitted unto children. Many other I might name unto you, which haue written of such morall matters; diuers of them in English, and some of them very notable: as the French Academie, the morall part of it: Character, Morall Philosophy Golden Grove, Wits common wealth, Ciuill conuersation; and others.

So in Latine, *Zegadine* his *Philosophia Poetica*; The sentences selected out of the best Authors, adioyning to *Tullies* sentences; *Flores Poëtarum* for Verses to flourish withall.

But the former, viz. *Renfner*, *Erasmus* Adages, *Apthoni*, and *Lycosthenes*, may serue instead of many, for Schollers who are of vnderstanding and iudgement to vse them aright; chusing out the summe of the most excellent matter, and making it their owne; composing euery thing fitly, without apparent stealing out of any.

Helpes for in-
uention of mat-
ter.

Spond. But what helpe do you account the very best for inuention of matter, to find it out as of their owne heads, which you know is principally esteemed of?

Phil. That which I named in the direction for the Theam, is the vsuall manner in Schooles, as I take it; I meane the following the places of *Apthoni*: as, à *Laudatino*, *Paraphrastico*, *Causa*, *Contrario*, *Parabola*, *Exemplo*, *Testimonio veterum*, *Breui Epilogo*.

So à *Manifesto*, *Credibili*, *Possibili*, *Consequente*, *Decoro*, *Viili*. And ab *Obscuro*, *incredibili*, *Impossibili*, *Inconsequenti*, *Indecoro*, *Inutili*, and the like.

Yet these do seeme to me also farre too hard for childrens conceits, who haue read no Logike, and ouer tedious.

But

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But the following of those tenne first and chiefe heads of reasoning; to wit, from Causes, Effects, Subiects, Adiuncts, Disagreeable things, Comparisons, Notations, Distributions, Definitions, Testimonies (to one of which each of *Apthoni* or *Tullies* places do belong) is farre the easiest, surest, and plainest way.

If that little booke called the Art of Meditation, were made somewhat more plaine for the definitions or descriptions, that children might see euery thing evidently; and illustrated by a few mee examples; and so Schollers made perfect in it by examining; they would be able to inuent plenty of good matter presently, after that they had beene exercised in *Renfner*, and the other Authors; in reading, and also in writing some variety of Theames, after the manner set downe before.

The art of meditation most profitable for inuention.

Let them practise when they would inuent matter, but to runne thorow those places cursorily in their mindes; and if one place do not offer fit matter, another will surely, and furnish them with store; so that by the helpe of that small Treatise, if it were so perfected, all this might bee accomplished; and that with a small meditation any Scholler of vnderstanding might discourse very commendably of any such matter.

Spond. It is great pitie it should not be made exact, if the vse and benefit be such as you conceiue of it to this purpose, besides the worthy end for which it is written.

But as you haue giuen patternes for other exercises, so let me heare your iudgement, where they may haue the best patternes for Theames; for the whole frame thereof being handled according to all the parts severally.

Phil. *Apthoni* (out of whom these Theames may be taken first, and the Schollers also to haue liberty to gather out the principall matter; yet making it their owne; by seeking to better euery sentence) hath sundry very good presidents for such Theames; and in sweete Latine, written by *Rhodolphus*, *Agricola*, *Catenus*, *Lorichius*, or others: as the example of a Common-place, of the Thesis, and the

Presidents for the manner of Theames, and out of which to take their Theames first; or out of *Renfner*, or others as like. we will.

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like. Though *Aphthonius* his owne (I meane) those translated out of him, are of a more harsh stile in Latine; yet the order is good, as being written and set forth of purpose to this end.

These very Theames may be written on, first for encouragement; after, others of like matter to be imitated, according to the same places.

Secondly, next vnto those in *Aphthonius*, which are more easie, *Tullies* Paradoxes are most singular patternes for true Rhetoricke, though the order of them seeme to be more obscure: they will be notable directions, if that the Schollers be of capacity and ripenesse, and haue the seuerall parts rightly opened vnto them, that they fully vnderstand them.

Spond. But for Declamations what examples or helps would you vse?

Phil. The Declamation being nothing else but a Theame of some matter, which may be controuerted, and so handled by parts, when one taketh the Affirmatiue part, another the Negatiue, and it may be a third moderateth or determineth betweene both; we haue very good Presidents in the *Thesis* in *Aphthonius*: as in that question handled both Affirmatiue and Negatiue, viz. *Vxor est ducenda, Vxor non est ducenda.*

If it be in a more vehement inuectiue against some vice, we haue sundry examples in *Aphthonius*, in *Loco communi*. As *In villarum incensores, In sacrilegum, In contumacem, In avarum.*

Likewise the seuerall examples there set downe of praise and dispraise, of persons, cities, or the like. So the Presidents in *Aphthonius* of particular actions, in accusing or defence of them, may be great helps to giue much good direction.

For further patternes, see *Tully* his Orations; and specially the Inuectiues against *Catiline*.

In these kinde of Theames, we shall haue farre more vse of those figures of Sentences, which are the very life and strength of an Oration; as of Exclamations, Reuoca-

tions,

Tullies Paradoxes for more excellent patternes.

Declamations and patternes for them.

Examples of Inuectiues.

Examples of praise and dispraise.

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tions, Apostrophees, Prosopopeis; and the rest of the figures in *Dialogismo*.

I haue heard of some good ensamples in English, viz. thirteene Declamations; but I haue not beene able to finde them out.

But these kinde of exercises of Declaming are rather for the Vniuersities; or at least for such Schollers in the Grammar-Schooles, as haue been long exercised in the former kindes.

For the manner of writing downe the Theames by schollers of iudgement, it may not be amisse where leisure will serue, to cause the schollers to write them thus: In the first Margent towards the left hand, together with the seuerall parts of the Theame (as *Exord. Narratio, Confirmatio, Confutatio, Conclusio*, being set in great letters ouer against each part) to set also the heads of the seuerall arguments; chiefly against the Confirmation: as *Causa, Effectum*: like as *Aphthonius* doth set his places, *à Causa, à Contrario*. And in the latter side of the page, towards the right hand, to set the seuerall tropes or figures, but in two or three letters. As for *Metonymia Efficientis*, no more but *Met. Effic.* or the like: making some line vnder the word in which they are; The shorter the better, if it can be vnderstood.

One Theame in the weeke well performed in this maner, besides all other exercises, may be sufficient; like as the order is in many of the chiefe schooles.

Spond. Certainly Sir, these courses seeme to me as easie as the former, both for Masters and Schollers; that hereby they must needs labour, and goe on with delight; being thus plainly guided and directed from point to point.

Yet to proceed a little further herein, if you will giue me leaue: I haue heard of some schollers marueilously praised for this, that they haue been able to speake of a Theame *ex tempore* for a quarter of an houre, or more together, in good Latine, and to very good purpose.

Now how doe you thinke that this may be done? for this

Declamations fit for the Vniuersities, or for principall schollers in the Grammar schooles.

Manner of writing downe the Theames by schollers of iudgement.

One Theame thus in the weeke may suffice, and so spend their odder times in making Verses, as more sharpening the wit.

Making Theames *ex tempore*, a matter of great commendations, if it be done scholler-like.

is

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is a matter of very high commendations to young schollers, euen in the Vniuersities; and much more in the Grammar Schooles, if it can be done.

The way to make
Theames ex
tempore.

Phil. This exercise must needs require much reading, and practice to do it, in such commendable manner; as indeed it may. The best way how to attaine it most soone and surely, is this, so farre as yet I can conceiue:

1 They must practise constantly for a good space, the former or better course of making Theames; that they may become very ready in writing their Theames of any Morall matter with a little study.

A practice most
easie and profit-
able to helpe to
make Theames
ex tempore.

2 I haue seene this practice to be easie and profitable to this end: the very vse of the Grammaticall translation of *Aphorisms*, according to the manner of the vse of the translations, for keeping the Schoole-Authors perfectly.

As first, causing them to reade a Theame out of the Latine into English; or where it is hard, first to reade it ouer in English to giue some light; then out of the Latine into English, to vnderstand it perfectly: afterwards to reade it out of the English translation into Latine, to haue the phrase and Latine readily to expresse their mindes.

To follow a pat-
tern of a Theame,
made familiar
vnto them by the
Grammaticall
translations.

Then euery one in his course, to try how he is able to expresse or vtter that Theame of himselfe; first in English, then in Latine, euery part of the Theame in order.

To see how each
is able to better
his Author, in
vttering euery
part of them-
selues, both Eng-
lish and Latine.

For example: To begin first with the *Exordium*, to try how they can vtter it in English, and whether they can better the Author. After the first, a second fellow to assay how he is able to better the first; so another after him to better them both: and so forward as you will.

After this, to make triall how they can vtter the same in Latine; euery one still bettering others: then to doe the like in the Narration; and so thorow euery part, both in English and Latine, still contending to go beyond their patterns in purity of phrase and matter, contracting, adding or changing as they will.

When they haue for some good time vsed this practice, then trying how they are able to discourse of themselves in a Theame

a Theame

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a Theame giuen vnto them, according to the order of meditation, or places of Inuention, by continuall exercise they shall attaine hereunto.

To practise to
discourse of
themselves.

The practice in *Aphorisms* will afford them matter and words enow for imitation of *Exordiums*, manner of Confutations and Conclusions.

Where to be sto-
red with mat-
ter, and words
for all parts.

Their readinesse in their first Authors of morall matters, as also in *Tullies* Sentences, and *Flores Poëtarum*; and that their continued exercise in *Reusner*, with the helpe of the places of Inuention, will commonly yeeld matter sufficient.

What phrase or word they cannot vtter in Latine,

1 Let them bethinke themselves how they would first vtter and vary it in English, and some of the English words will bring Latine words, or phrases to their remembrance; or else how they can expresse it by *Periphrasis*, or circumlocution in moe words, by some description, or by the general, or the contrary, or by some property, or the like.

Helpe for sup-
plying words or
phrases.
1 To thinke how
to vtter it in o-
ther words in
English.

2 Next to this, they may vse the helpe of *Holyokes* Dictionary; and for phrase, *Mannius* or *Master Drakes* *Calliepeia*: the phrases may be found more easily in the *Calliepeia*.

2 Helpe of Di-
ctionari's and
words of phrases.
To meditate the
chiefes phrases
before.

3 And to the end that they may be sure to haue variety both of words and phrase, which doth much delight; it shall not be amisse to peruse before in the phrase-book, the principall words or phrases which concerne that Theame, and how many wayes they may be vttered: at least the Master, when he tryeth his Schollers in this *extemporall* faculty, if he be not a ready and perfect Latinist, may haue the phrase-booke by him, to looke euery hard phrase which they cannot vtter well; and how they may vary it diuers wayes.

Helpe by the
Master.

Spoud. But to the end that schollers may be sure euer to haue store of matter, or to finde of a sudden where to turne to fit matter for euery Theame; what doe you thinke of Common-place bookes of such Morall matters, that euery Scholler should haue his Common-place booke written?

Phil.

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Common-place
books, a singular
helpe.

Phil. I do account them a great helpe where the schollers haue leifure and iudgement to gather them; I meane, to gleane out all the choise sentences and matter in the most Authors. Or, because that that is ouer-great a toyle, and requires more iudgement then can be looked for in so yong yeeres; if they had but only bookes of References, it would be exceeding profitable: to wit, such Common-place books as did but only containe the generall heads of matter, and then the Quotations of three or foure of the chiefe Authors; as *Rensner, Erasmus, Adages, Tullies* sentences, or some other; setting downe the booke and the page, where to turne of a sudden to any such matter in them. This would ease them of much searching, and make schollers to doe such exercises much sooner, and with farre greater commendations: like as it is in Diuinitie, Law, Physicke, and whatsoeuer other Arts. Thus they may vse the matter of the best Authors, going farre beyond the matter which the wit of any child can conceiue; sith that those bookes haue in them the choicest sayings of the very wisest of all ages: although they are still to adde whatsoeuer they can inuent of their owne braine, so it be wittily and pithily.

Such a booke of Reference well gathered, and made publike, would much further young schollers herein.

Spond. I see well how they may be furnished for store of matter; yet for choise of good words and phrase, to haue copie and variety euer ready at hand, I make some doubt how they may be furnished: for it is a toyle to goe euer to turne to phrase-bookes; neither can they haue time when they are to speake *extempore*.

How to get store
of phrases.

Phil. Take no care for that; store of matter being thus gotten, as I haue shewed, will bring words: yet to haue copie of *Synonymas* and good phrase, besides their Authors made perfect, and other helps mentioned; *Calliepeia* translated in propriety, and read one while out of Latine into English, another while out of English into Latine, and after trying how to vary both in English and Latine; will helpe very much to furnish with copie both English and Latine.

Hereof

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Hereof I haue knowne some experience. A little tryall will soone confirme this.

There may be also other helps for varying: as the rules *Other helps.* in *Erasmus de Copia*, in *Macropedius* and others; and more specially some select phrases to seuerall purposes noted in *Erasmus de Copia*.

Spond. But what say you concerning Orations? what *Orations.* course doe you thinke fittest to be able to performe them with commendations?

Phil. I take them to belong rather to the Vniuersities, *Orations belong* that there is more seldome vse of them in Schooles, and *specially to the* then also to be performed by schollers growne to some maturity. *Vniuersities.*

Examples of
Orations.

For examples or patternes of Orations, we can haue no better then *Tullies* Orations; wherein are presidents of all sorts. In these is the scholler to be exercised to know the nature of them, and the manner of the loftinesse of stile vsed in them. Also *Turners* Orations, *Mauretus*, or others. Though for entrance into them we may follow the examples of praises in *Aphonius*. Chap. 8. Or some other select Orations.

Yet, because schooles of speciall note, and where there are *Orations ex* ancient schollers, sometimes it may be expected amongst *tempore.* them, that some one of them should make an Oration to entertaine a Benefactor, or other person of note; and it may be, to doe it *extempore*, as their coming is of a sodaine; therefore certaine speciall heads of an Oration to that purpose might be euer in readinesse. As the commendations of a person for his descent, learning, loue, and countenance of good learning and vertue, beneficence, courtesie, fauour towards that place, and the like. Also for excusing themselves by their tender yeeres, want of experience and of practice in that kinde, bashfulnesse, timorounesse; and yet their desire to answer the parties loue and expectation, with presuming vpon their patience, and such others. To be acquainted also with variety of choise phrases to the same purposes, to haue them euer in fresh memory.

Spond.

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Spond. These courses are very plaine in my iudgement: yet notwithstanding, sith they are of more seldome vse, but Theames of daily practice, we are specially to looke vnto them. Therefore for my weake memory, let me heare in two words, the summe of all concerning the Theames.

Phil. This is the summe;

Summe of all for Theames.

1 That they be acquainted with some matter for Theames and easie phrase, and so accustomed to write Theames in a plaine manner first, following *Rensner* principally.

2 That they learne to handle the Theame more curiously according to *Aphthonius*, prosecuting and adorning the seuerall parts thereof, making choise of the most excellent patternes.

3 That they haue the helps and grounds of inuenting reasons of themselves, and do know where to finde more store of matter and phrase to expresse their mindes, and be furnished with helps of the best bookes.

4 Lastly, that as in all other exercises, they vse continuall practice; which makes the hardest things easie and pleasant.



CHAP. XIII.

How to enter to make Verses with delight and certainty, without boding; and to traine up Schollers to imitate and expresse Ouid or Virgil, both their phrase and stile.

Spond.

NOW that we haue gone thorow all the whole course of writing Latine in prose, and the seuerall exercises thereof which are requisite in Grammar-Schooles, so farre forth as I remember; it remaineth that we come to verse: wherein I p̄sume of your loue as in all the former, not to conceale any thing from me, but to impart whatsoever may helpe to the attaining of that facultie.

Phil.

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Phil. Though Poetry be rather for ornament than for any necessary vse; and the maine matter to be regarded in it, *Poetry rather for ornament* is the purity of phrase and of stile: yet because there is very *then for any necessitie.* commendable vse of it, sometimes in occasions of triumph and reioysing, more ordinarily at the funerals of some worthy personages, and sometimes for some other purposes; *Yet there may be commendable use of it.* it is not amisse to traine up schollers euen in this kinde also. and the rather because it serueth very much for the sharpening of the wit, and is a matter of high commendation, when a scholler is able to write a smooth and pure verse, and to comprehend a great deale of choise matter in very little roome.

Spond. Surely (Sir) though it is, as you say, but an ornament, yet it is such a one, as doth highly grace those who haue attained it, in any such measure as you speake of; and two such Verses are worth two thousand, of such flash and bodge stiffe as are ordinarily in some schooles. But this I haue found also to be full of difficulty, both in the entring, *The ordinarie difficulty of this faculty.* the progresse, and also in the end; that my schollers haue had more feare in this, then in all the former, and my selfe also driuen to more seuerity: which I haue been inforced vnto, or else I should haue done no good at all with the greatest part.

And yet when I haue done my vttermost, I haue not had any to come to such perfection as you mention, to write so pithily or purely: yea, let me tell you this, that I haue knowne some Masters, who haue thought themselves very profound Poets, who would vpon an occasion of a Funerall haue written you a sheete or two of Verses, as it were of a sudden; yet amongst all those, you should hardly haue found one such a Verse as you speake of, vnlesse it were stolne; and most of them such, as a iudicious Poet would be ready to laugh at, or loath to reade. Therefore I intreat you to guide me, how I may redresse this euill, and preuent these inconueniences.

Phil. Though I be no Poet, yet I finde this course to be found most easie and plaine to direct my schollers:

1 To

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The most plaine way how to enter to make a verse without boding.

1 To write true Latine.
2 To haue read some Poetry.

3 Practice of turning them out of the Grammaticall translations into verse.

4 Giuing Poeticall phrase.

4 To be very cunning in the rules of versifying.

5 To be perfect in scanning.

6 To keepe from boding in their entrance.

1 To looke that they be able in good manner to write true Latine, and a good phrase in prose, before they begin to meddle with making a verse.

2 That they haue read some poetry first; as at least these bookes or the like, or some part of them: viz. *Ouid. de Tristibus*, or *de Ponto*, some piece of his *Metamorphosis*, or of *Vergil*, and be well acquainted with their Poeticall phrases.

3 I finde this a most easie and pleasant way to enter them; that for all the first bookes of Poetry which they learn in the beginning, they vse to reade them dayly out of the Grammaticall translations: first resolving euery verse into the Grammaticall order, like as it is in the translation; after into the Poeticall, turning it into verse, as the words are in the Poet: according as I shewed the manner before, in the benefit and vse of the translations. For the making of a verse, is nothing but the turning of words forth of the Grammaticall order, into the Rhetoricall, in some kinde of metre; which we call verses. And withall, that in reading thus out of the translations, they vse to giue the Poeticall Phrases, to our English phrases, set in the Margents, and also the Epithetes.

For this practice of reading their Poetry, out of the translations into verse, a little triall will soone shew you, that very children will doe it as fast almost as into prose: and by the vse of it, continually turning prose into verse, they will be in a good way towards the making a Verse, before they haue learned any rules thereof.

4 Then when you would haue them to go in hand with making a verse; that they be made very cunning in the rules of versifying, so as to be able to giue you readily each rule, and the meaning thereof.

5 That they be expert in scanning a verse, and in prouing euery quantity, according to their rules, and so vse to practise in their Lectures daily.

6 To keepe them that they shall neuer bodge in their entrance, neither for phrase nor otherwise, but to enter with

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with ease, certainty and delight; this you shall finde to be a most speedy way.

Take *Flores Poëtarum*, and in euery Common place make choise of *Ouid's* verses, or if you find any other which be pleasant and easie: and making sure, that your Schollers know not the verses aforesaid, vse to dictate vnto them as you did in prose. Cause also so many as you would haue to learne together, to set downe the English as you dictate.

To vse the like practice in *Flores Poëtarum* for verse, as in *Tullies Sentences* for prose.

Secondly, to giue you, and to write downe all the words in Latine *verbatim*, or Grammatically.

Thirdly, hauing iust the same words, let them trie which of them can soonest turne them into the order of a verse: which they will presently do, being trained vp in the vse of the translations; which is the same in Effect.

And then lastly, reade them ouer the verses of *Ouid*, that they may see that themselves haue made the very same; or wherein they missed: this shall much incourage and assure them.

After that they haue practised this for a little time; if for speedinesse, and for sauing paper (because they may soone runne ouer much) you do vse but onely to reade the English Grammatically, and appoint some one of them to deliuer it in Latine; then all to trie which of them can soonest turne those words into a verse, or how many waies they can turne them into a verse: you shall see them come on apace, and an earnest strife to be wrought amongst them.

The most easie way of turning verses out of *Flores Poëtarum*.

This also may be done most easily, by the vse of Grammaticall translations of all the choise verses in *Flores Poëtarum*; practising as in *Tully* and other, to reade them *extempore* out of the English first into prose, after into verse. They will be as familiar and easie, as to reade prose, and to doe it with as much delight and contention or more, euery day practising a little by course. For this is nothing: (as I said) but the Poeticall composition. In the practice of this, likewise, vse to note euery new and hard word, and quantity, as also Epithetes; according to the generall rule before, and the manner in each Lecture, and oft to examine those.

To note hard words quantities, Epithetes.

7. To turne the verses of their Lectures.

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7. Cause them to turne the verses of their Lecture into other verses, either to the same purpose, which is easiest for young beginners, or turne to some other purpose, to expresse some other matter; yet euer to keepe the very phrase of the Poet, there or in other places, onely transposing the words or phrase, or changing some word or phrase, or the numbers or persons, or applying them to matters which are familiar, as they did in imitating Epistles. This may be practised, each to bring first a verse or two thus changed, either being giuen at eleuen to be brought at one, or at euening to be brought in the morning, or both.

8. As they proceed, to cause them to contract their Lectures, drawing seuen or eight verses into foure or fiue, or fewer: yet still labouring to expresse the whole matter of their Author in their owne verse, and euery circumstance, with all significant Metaphors, and other tropes and phrases, so much as they can.

Thus they may proceed if you will, from the lowest kind of verse in the Eclogues, to something a loftier in the Georgicks; and so to the stateliest kinds in the Æneids: wherein they may be tasked to go thorow some book of the Æneids, euery day contracting a certaine number, as some 5. or 6. a day, for some of their exercises, struing who can expresse their Author most liuely. By which daily contention you shall find, that those who take a delight in Poetry, and haue sharpenesse & dexterity accordingly, will in a short time attaineto that ripenesse, as that they who know not the places which they imitate, shall hardly discerne in many verses, whether the verse be *Virgils* verse, or the Schollers.

But therein there must be this care, that before they go in hand with this kind of contracting, they be both well exercised in the former kinds, or the like; and also that they beate out the meaning of the place fully, marking what goeth before, and also what followeth after; and obseruing curiously euery phrase, elegancy, and matter of any weight.

Moreouer, that your schollers may be able to write verses *extempore*, of any ordinary Theame, after they haue bin well practi-

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practised in turning the easy verses of *Flores Poetarum*, forth of prose into verse, that they can do it readily; appoint them of the most familiar Theames of it, and the sweetest verses thereof in order, to see how they can turne the same *extempore* into other verses, to the very same purpose; either by imitation, or contraction, like as I shewed the practice in their lectures: or hauing but the light of those verses, how they can make other verses of their owne like vnto them.

By this practice kept duely, to make some such verses twice in the day (as to giue them Theames before their breaking vp at noone, to bring them at one of the clocke, and at night to bring them in the morning, or nine, as before; only hauing this helpe and direction) or of a sodaine euer before they are to play, to versifie of some Theame not thought of: and secondly, by causing them to bring the summe of their Theames written vnder their Theames, comprized in a Disticke, or two moe, you shall finde that they will grow in so good sort, as shall be requisit to make you verses *extempore* of any vsuall Theame, without hindering of their other studies. And hereby they will soone be acquainted with matter of all sorts according to those Common places, and also with variety of poetick phrase of the best, with Epithetes and stile. This exercise is very commendable to satisfie such, as vse to giue Theames to versifie vpon *extempore*; and also for, that it is a very great sharpner of the wit, as was said, and a stirrer vp of inuention and of good wits to strift and emulation.

In this matter of versifying, as in all the former exercises, I take this Imitation of the most excellent patternes, to be the surest rule, both for phrase and whatsoever: And therefore I would haue the chiefe labour to make these purest Authors our owne, as *Tully* for prose, so *Ouid* and *Virgil* for verse, so to speake and write in Latine for the phrase, as they did.

For them who desire to attaine to more exquisite perfection in this faculty of Poetry, these things may much ther besides the former:

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For store of mat-
ter to haue
Common place
bookes, or books of
reference to the
moſt excellent
places in Poets.

1. For more ſtore and variety of matter, to haue Com-
mon place bookes (as I ſaid for the Theames) therein at leaſt
to haue reference whereby to turne of a ſodaine to matters
of all ſorts, in the moſt exquisite and pure Poets: to haue
ſome direction both for matter and imitation; whether for
Gratulatory verſes, Triumphs, Funerals, or whatſoeuer. Or
to referre all ſuch principall places for imitation, to the
heads in *Flores Poëtarum*; which may ſerue in ſteade there-
of.

2. For variety of
Poeticall phraſe.
Theſaurus po-
eticus.
Sylua Synoni-
morum.

2. For variety and copy of Poeticall phraſes, the *Theſau-
rus Phraſum poeticarum* gathered by *Buchlerus* of the laſt
Edition, *An. M.D. Cvi.* is a notable helpe.

Alſo both for words and phraſes, *Sylua Synonymorum*,
may ſtand in good ſteade, chiefly for Schollers of iudge-
ment able to make right choyce of the fitteſt.

3. For Epithets,
Textors Epi-
thets of the laſt
and largeſt.
Abbridgement
of Textor.

3. For ſtore of Epithetes, which if they bee choiſe,
are a ſingular ornament, and meanes of ſpeedineſſe in this
faculty, and ſo for all other matters belonging to Poetrie,
Textor his *Epitheta* of the largeſt and of the laſt Edition,
printed at Lions, *M.D.Cij.* may be a great helpe.

4. For Quanti-
ties and Autho-
rities.

The abbridgement of *Textors* Epithetes may ſerue in
ſteade hereof to young Schollers: and namely to ſuch who
are not able to buy the large; though the large is more pro-
fitable.

Smetij Pro-
fodia ſylla-
barum poſitio-
ne & diphon-
gis carentium.
Smetij Metho-
dus.

4. For hauing of the beſt authorities for the quantities of
all ſyllables, *Smetius* his *Profodia* will furniſh plentifully;
all needfull words being ſet in it in the Alphaneticall order.
For rules of quantities, though our owne Grammar may
be ſufficient; yet you may ſee alſo *Smetius* his *Methodus
dignoscendarum Syllabarum ex Georg. Fabricio*, ſet before
his *Profodia*. And rules of the quantities of Syllables in *M.
Butlers* Rhetoricke, ſhort and very plaine. *Chap. 14. de Me-
tro.*

M. Butlers
Rhetoricke.

Virgil with E.
Erythæus his
Index.

Alſo the Virgils printed with *Erythæus Index*, for Autho-
rities and uſes of all words in *Virgil*.

5. For imitati-
on of the beſt
Poets, Sabine.

5. For imitation of the beſt Poets, and further directi-
on to attaine to more perfection in Poetry, ſee *Sabines* pre-
cepts

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cepts, *De carminibus ad veterum imitationem artiſicioſè com-
ponendis*, ioyned with *Textors* Epithets. Alſo *Buchlerus* his
Inſtitutio Poëtica in the end of his *Theſaurus phraſum poëti-
carum*.

6. For the Figures belonging to Poetrie, ſee *Butlers* 6. Figures of
Rhetoricke in his fourteenth Chapt. *De Metro.*

7. For turning of Verſes diuers waies, *M. Stockwood* his 7. For turning
Progymnaſma ſcholasticum is inſtar omnium, to direct and to 7. For turning
incourage young Schollers. In which booke towards the Verſes Poetical-
end of it, you ſhall haue one Diſticke or couple of Verſes, ly: *Stockwood*
his *Progymnaſ-
ma ſcholasti-
cum.*
One Diſticke va-
ried 450. wayes.

1. Linque Cupido iecur; cordi quoq; parito: ſe vis
Figere, ſige alio tela cruenta loco.

2. Parce meo iecori; intactum mihi linquito pectus:
Omnia de reliquo corpore membra pete.

3. Cace puer, &c.

And in the ſhutting vp of all, this one Verſe is turned by 8. Practice, ſtill
transpoſing the words 104. wayes; all the ſame words, and ned 104 wayes,
onely thoſe words being kept: which might ſeeme imposſi- the ſame words
ble, but that there we may ſee it before our eyes, that nine being kept.
words ſhould ſerue to make a hundreth and foure Verſes,
all of the ſame matter. The Verſe is this:

Eſt mea ſpes Chriſtus ſolus, qui de cruce pendet.

Eſt Chriſtus ſolus mea ſpes, qui de cruce pendet.

Eſt ſolus Chriſtus mea ſpes, qui de cruce pendet.

Solus de cruce, &c.

A Scholler of any inclination and fineſſe for Poetry, can-
not but receiue notable encouragement, hauing theſe, or
but the principall of theſe bookes: this exerciſe of Verſify-
ing will be found a moſt pleaſant recreation vnto him after
a time.

8. Laſtly, in this exerciſe, as in all the reſt, I hold daily 8. Practice, ſtill
practice and diligence (following the beſt patternes) to be all in all.
the ſureſt and ſpeedieſt guide; and which will bring in time
much perfection, where there is aptneſſe of nature concur-
ring.

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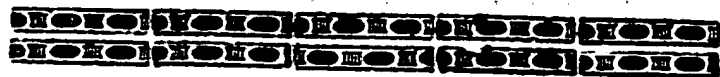
Spond. But repeat me in a word, which exercises you would haue daily put in practice.

Daily and easie
exercises.

Phil. Turning the Verses of the Lectures, as was shewed; chiefly by contraction in *Virgil*, keeping strictly his phrase.

2. Before each breaking vp at noones and nights, to haue a Theame out of the easiest of *Flores Poëtarum* in order, to bring Verses of it at their entrance againe, or as is appointed to them.

3. Writing Verses of their weekly Theames.



CHAP. XV.

*The manner of examining and correcting
Exercises.*

Spond.

Examining ex-
ercises neuer to
be omitted.

HAving thus gone thorow the principall exercises of writing; I pray you let me heare your iudgement, for the examining of such exercises, and the best manner of performing it: for I finde it a matter very tedious and troublesome.

Though tedious
yet profitable.
Neglect of exa-
mining brings
carelesnesse in
Schollers.

Phil. Howsoever it be tedious, yet it is such a matter as would neuer be omitted, no more then the giuing of exercises; not to be slightly passed ouer, so much as time and opportunity will permit. For when the Scholler knoweth that his exercise must be strictly examined, it will make him more carefull in performing thereof, and contrarily; and it will be a great helpe to bring him sooner to perfection.

For the manner of doing it;

1. Masters to ob-
serue generall
faults.

1. The Master ought heedfully to obserue those speciall faults, wherein his Schollers do most vsually slip; and to acquaint every one, not onely with the generall, but also with his particular, to warne them of them.

For

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For example; I haue found my schollers to misse most in *wherein schollers* these: through want of Diphthongs. In congruity in their *doe most com- monly slip.* Concords. In the vse of the two chiefe rules of the Relatiue *Qui, quæ, quod.* Ablatiue case absolute. Apposition, Coniunctions to couple together like Cases, Moodes and Tenses. Nominatiue case after the Verbe, &c. The Accusatiue case before an Infinitiu Moode.

Also that they will oft haue a *Synchesis*, or a disordered *Synchesis.* confusion of their words; and sometimes they will vse *hyperbaton*: which is a further fetching or carrying of some words, whereby a sentence is obscured; and the scholler forgets himselfe before he come to the end of his sentence, and so writes false Latine. Long Periods are therefore to be auoided as much as may be. *Hyperbaton to be auoided.*

2 The Schollers are to be called vpon, to reade ouer their exercises in the naturall or Grammaticall order, so as they construe: and then they may see presently how the words doe hang together, both for agreement, government, and sense, and where the faults of Grammar are. *2 To reade ouer their exercises first in naturall order.*

3 That besides their rules, they be able presently to parallele or proue each phrase and construction, by the like example in Grammar, or by a like phrase out of *Tully*, or other Authors: and what they know not, to seeke out; to the end that they may be able to iustifie every word, euen where they haue readily read it, so much as may be. *3 To parallel each thing by examples.*

4 The higher schollers to looke to elegancie, and finenesse of phrase and Composition; and so to be reading their exercises ouer and ouer, still correcting and amending them, neuer thinking an exercise well enough, vntill no fault can be found, in Latine, propriety, Composition; matter, no nor in the least tittle. The scholler is herein to imitate the curious Painter, who is still amending and bettering his picture, to draw all into admiration; that his Theames, Verses, Orations may be as the harpe of *Orpheus*, to draw all the hearers or readers after them. *4 To looke to elegancie and finenesse of Composition. Neuer to thinke any exercise laboured enough.*

5 To appoint aduersaries to take one anothers exercises,

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5 Adversaries
to note faults
in one anothers
exercises.

and to see whether of them can finde the moe faults : and if you will, to set vnderneath, how many faults either of them findes ; and so to giue them to the Master, or to themselves first to correct, then to the Master.

6 The manner of
examining by
the Master.

6 After all, the Master is carefully to reade ouer euery ones exercise, so much as leisure will permit; and by questions to make themselves to finde where the error is : as but asking ; Doe we say thus or thus? and to cause them to amend it of themselves by giuing a like example. And in the meane time, to make some little line vnder the phrase or word, or piece of the word or syllable wherein the error is, that they may amend it after in their bookes. And for all correcting of translations in Latine, to do it by comparing their exercise with the Author ; and so exercises of imitation, to see who commeth next to the example.

7 Speciall faults
in the highest
fourmes.

7 In examining exercises in the highest fourmes (as in Theames, Declamations, Verses, Orations, and thelike) besides the faults against Grammar, the diligent Master should obserue, first, all barbarous phrases, or Poeticall phrase in Prose, or contrary : secondly, Tautologies, or oft repetitions of the same thing or words : thirdly, want of transitions ; that is, of fit bonds or phrases, whereby to passe elegantly from one point to another ; so as they might be more easily vnderstood : fourthly, harsh composition : fifthly, lacke of matter : sixthly, want of elegancy in Tropes and Figures ; and so like elegancies noted in Grammar.

8 Care that they
doe correct their
exercises forth-
with.

8 To haue a diligent eye that the schollers do forthwith correct their exercises, so noted out vnto them : and to this end he is oft to looke in their bookes, whether they haue corrected their former exercises, and to vse sharpe reprehension or correction for that carelesnesse, to make them to looke to that about all. For there is nothing wherein their negligence is more intolerable, nor for which the Master shall be more censured, when their parents, or others who be learned, shall looke into their bookes, and reade ouer their exercises, and thereto finde them vncorrected.

9 This to be done
by others in
straights of time.

9 If at any time the Masters occasions permit not so much time,

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time, yet to see that it be performed by the Vther or some of the highest schollers, and the number of faults noted.

Spoud. But what if there should be 30. or 40. in a fourme (as it may be in the greater schooles; especially amongst the lower fourmes) how would you do to examine all their exercises in a morning, but you shall hinder your selfe and them from many other things, which you must of necessity performe?

How to doe for
correcting where
there are very
many in a fourme;
and where time
will not permit
to correct all.
In exercises of
translations.

Phil. In such cases we must yeeld to necessity, and vse the best policy we can ; as in that exercise of translating into Latine, to cause some three or foure whom you most feare, to pronounce their exercises, or to reade or construe them out of the translation ; you to looke vpon the exercises, as they are pronouncing, and cause them to shew how they must be amended : so all the rest to correct theirs, according as they heare those corrected : if any be found carelesse to correct so, that he be surely corrected : and this is the best helpe which I know in this behalfe.

So likewise where you giue them a Theame to make verses *extempore* : or vpon some small meditation, as those which are to be brought each morning, or at one of the clocke, when time will not permit to peruse the writing of euery one ; yet to cause euery one to pronounce the Verses which he hath made : and as they pronounce, to shew them their faults, and then cause them to correct them after. Thus haue I shewed you my iudgment also for examining of exercises.

CHAP. XVI.

How to answer any needfull question of Grammar
or Rhetoricke.

Spoud. **V**Well, good Sir, you see how bold I am to require your iudgement in euery matter, wherein I finde difficulty : now to returne to the briebe againe of those things which you affirmed might be done for learning.

This

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This I remember was another point, which cannot but greatly commend a scholler: to be able to answer any difficult question of Grammar, even beside those which are in the rules, which are commonly learned; and also how to oppose or dispute scholler-like in Latine, of any good Grammar question; as both what may be objected against *Lillies* rules, and how to defend them: I pray you let me heare of you how this may be done, and what is the most speedy way which you know hereunto.

How to answer any difficult question of Grammar.

1 To be perfect in all ordinary questions of Accedence.

2 In those set together in the end of the Accedence questions.

3 In the Latine questions dispersed through the Grammar not learned usually.

Canest.

4 Stockwoods questions.

Phil. The plainest, shortest, and surest way, I finde to be this:

1 See that they be very ready in all the visuall and ordinary Questions of Grammar, by daily examining at Parts.

2 For most of the rest fit for young schollers, I haue gathered them for the vse of mine owne schollers, and set them together after the end of the Accedence Questions; yet so, as I haue sorted and referred euery Question to the right place whither it appertaines: as to the Noun, Pronoun, Participle, and so to the seuerall heads thereof.

When as young schollers waxe perfect in all the former, which are in the Accedence; then a little paines in teaching them these, making them plaine vnto them, and examining them some halfe side at a time (in stead of the time spent before in examining the former) will very soone make them as ready in these also.

3 After these, you may (if you please) goe through the questions of Grammatica, and make them plaine; examining them in Latine: and so through all the necessary questions which are scattered here and there, through the whole Grammar: directing them to marke out the questions, or the speciall words wherein the questions are, and how to be propounded; that they themselues may oppose one another, or one to oppose all as need is.

But this as you shall thinke necessary; and so as it do not hinder better Studies.

4 You may runne through the questions in *M. Stockwoods* disputations of Grammar, as they are commonly noted

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ted in the Margents, but only propounding the question in few words, both English and Latine, as need requires, and teaching them to answer in a word or two.

By going through these, they may be able to answer all, or most of those which are set together in the end of his disputations; wherein he hath with marvellous paines, and diligent obseruation, collected a very great part of the difficulties of all Classicall Authors, and in the last Edition noted the words in the Margents, in which the difficulty in each sentence is. What other are wanting in these, may be answered by them, being of like nature.

5 To giue a further light, and that nothing may be wanting for my children, I haue adioyned vnto the latter end of all the Accedence questions which I spake of, certaine generall figures: vnto some of which, many of the difficulties of all ancient Authors (both those in *Stockwood* and others) may be referred, or else vnto those figures set down in the Grammar and Rhetoricke.

For answering the questions of Rhetoricke, you may, if you please, make them perfect in *Talæus* Rhetoricke, which I take to be most vsed in the best Schooles; onely to giue each definition and distribution, and some one example or two at most in each Chapter; and those of the shortest sentences out of the Poets: so that they can giue the word or words, wherein the force of the rule is. And so to proportion all other questions accordingly.

To this end, the words wherein the force of the examples consist, would be marked as in the Grammar; and that not onely in some one or two examples in euery Chapter, which they are to haue perfect without book, but also in euery example through the booke, to be able to apply any.

Clandius Minos Commentary may be a good helpe to make *Talæus* Rhetoricke most plaine, both for precepts and examples.

If your Scholler, after he hath read these, doe but vse to be carefull to keepe a short Catalogue in his minde, of the names of the Tropes, and also Figures (and those both of Grammar

Most of the difficulties of the ancient Classicall Authors collected into one by M. Stockwoods last Edition printed

Anno 1607. Certaine generall Figures to answer many difficulties by.

In *Talæus* Rhetoricke to giue definitions, diuisions and one short example.

Talæus examples would be noted as Grammar.

Minos Commentary to helpe for understanding *Talæus*.

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Grammar and Rhetoricke) he shall with practice of examination and obseruation be able to tell any of them, but repeating the heads in his minde.

Butlers Rhetoricke, a notable abridgement of Talaus, and farre more easie and profitable.

Or in stead of *Talaus*, you may vse Master *Butlers* Rhetoricke, of *Magdalens* in Oxford, printed in Oxford; which I mentioned before being a notable abridgement of *Talaus*, making it most plaine, and farre more easie to be learned of Schollers, and also supplying very many things wanting in *Talaus*. Both it and the Commentary together, are almost as small as *Talaus* alone, and not a much greater price, though the worth be double. It is a booke, which (as I take it) is yet very little knowne in Schooles, though it haue bin forth sundry yeeres, set forth for the vse of Schooles; and the vse and benefit will be found to be farre aboue all that euer hath been written of the same.

Brasbridges questions on Tullies Offices.

Finally, for answering the questions of *Tullies* Offices, *M. Brasbridge* his questions thereof, are as short and perspicuous as any of the former.

Spond. Sir, I haue not (in truth) so much as euer heard of either of those bookes: as neither of any almost of those singular helps which you mentioned for Poetry; by which apt Schollers cannot choose but become excellent Poets.

Generall want in the ignorance of the best helps.

Phil. Thereby may appeare what a generall want here is amongst vs; when God hath giuen so many worthy helps, whereby we and our Schollers may attaine so readily the excellency of all learning meet for vs, and make all our courses so full of all pleasant and alluring contentment, and yet we shall neglect to enquire after them.

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CHAP. XVII.

Of Grammaticall oppositions, how to dispute scholler-like of any Grammar question in good Latine.

Spond.

IT seemeth to be very euident, that by these means they may be able to answer any necessary question, meet for them; but for those scholler-like oppositions in Grammar questions, I heare you to say nothing, although it cannot but be a maruellous profitable exercise.

Phil. It is indeed a profitable exercise: and I finde that it may be very easily attained thus;

1 About that time when they begin to reade *Virgil*, or before, as they are able, when they begin to make Theams, two of them may be appointed, in stead of their Theame or Verses to be made for that mornings exercise, to dispute euery day by course. The manner of it thus: Two to dispute each day in stead of their Theame or Verses.

Let them take *M. Stockwoods* disputations, to direct them. And first for their greater ease and incouragement, to enter them; appoint them to dispute in the very words which *M. Stockwood* hath, and that of all the questions in order, about a side of a leafe at a time, or as they can well: so that following the words of the Author, there needeth no more labour, but committing it to memory and vtering; vlesse they can meditate to doe it more shortly of themselves. To follow M. Stockwood, and to vse his very words.

2 After this, when they haue thus gone ouer the booke or the greatest part of it, which they may doe in a short time, keeping a constant course: then cause them to practise to take a whole disputation at a time, or at least a whole question, and to bring only the substance of it as shortly as they can; yet still obseruing as much as may be, *M. Stockwoods* phrase, his order and witty conceits, which he vseth both in obiection and answering. After to take only the substance of his disputations, and goe thorow a whole question at a time.

For

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Helpe for the vnderstanding of the disputations amongst the enterers.

For their better vnderstanding of their disputations, do as in their Theams: vse at their entrance to reade them ouer vnto them: shew them the plaine meaning of euery thing, and by examining the summe of it all, first in English, after in Latine, cause them to vnderstand so much as time will permit.

What they are not able to vtter in Latine, remember to cause them first to vtter in English, and then they will easily doe it in Latine, as we said.

When they haue beene well exercised in these, that they are able thus to dispute with facilitie, and are acquainted well with *Stockwoods* phrase and order; they may haue other questions giuen to handle wholly of themselves, if you will.

Benefits of such scholasticall oppositions.

By these meanes of continuall disputing, they shall reape these benefits:

1 They shall be much helped for the perfect vnderstanding, and answering of any difficult Grammar question, as was said before.

2 They shall be very much furthered for deliuering their minds easily in Latine.

3. They shall be notably fitted for disputations in the Vniuersitie, or any like opposition, mooting, or pleading in the Innes of Court.

4 It shall bring audacity, helpe gesture, pronounciation, memory, and much prouoke them to an ingenuous emulation and contention.

Spond. But I haue seene in a schoole, where the schollers haue been able to dispute *ex tempore* of any ordinary Morall question, which you should propound vnto them: which methought did exceedingly grace them, & was a very rare commendation vnto the schoole.

Disputations of Morall Philosophy belong rather to the Vniuersitie.

Phil. Though I doe grant with you, that this deserued very great praise; yet this seemes to merather to belong to the Vniuersities, then to the Grammar schooles. For I take it not onely meet, but also most equall and necessary, that euery place haue their owne Priuiledges reserued vnto them,

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them; and that one in no case should inroach vpon another.

Above all, that there be a chiefe regard of the Vniuersities, as vnto which the Grammar schools are ordained principally, for training vp young schollers to furnish them; and that they haue all their honours and prerogatiues reserued most carefully vnto them. Of which sort these disputations in Logicke and other Philosophy are.

Notwithstanding I shall shew you my iudgement, how this may be performed also; and as I take it, in the most easie manner, and most surely, so farre as it may be.

1 I would haue my scholler well practised in these Grammaticall disputations, to haue phrase and order of disputation in readinesse, and to keepe themselves within the compass of that kinde of reasoning; leauing Logicall and strict concluding by Syllogismes, vnto the Vniuersitie.

2 To haue read ouer *Tullies* Offices, with vnderstanding; which by the helpe of Master *Brasbridges* questions, and the Grammaticall translations, they may the more speedily by farre.

3 To choose out of the easiest of those questions, and to appoint the schollers in stead of their disputations in Grammar, when they haue gone thorow those, then to reply and answer an argument or two vpon some of these questions daily. It were worthy the labour of some ingenious and good Latinist, as *M. Stockwood*, to handle some of the questions of *Tullies* Offices, after the maner of his Grammaticall disputations, to fit schollers the more for such witty and pleasant disputations, against that they should come to the Vniuersity. But I speake this as the rest, vnder better iudgement, and so farre as these may be meet for the Grammar schooles.

4 For inuenting reasons to reply, it may soone be performed, by the dullest capacitie, according to the manner of inuenting reasons for Theames or Verses, following the chiefe heads of reasoning. If the replyer do but onely meditate, what may be said against the question or Position from some

The priuiledges and prerogatiues of the Vniuersities by all means to be preserved.

How these may be done, and how farre.

1 By practice in the Grammaticall disputations.

2 To be acquainted with Tullies Offices and the questions of it.

3 To oppose of some of those questions instead of the Grammaticall.

Some of Tullies Offices questions handled after the manner of M. Stockwoods Grammaticall disputations worthy the labour.

4 How to inuent reasons by the help of the places of Inuention.

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some one of those chiefe places of reasoning, discoursed in his minde in order; having the places euer in fresh memory (as I shewed before) by the practice of the Art of Meditation, or the like: For then if one place will not presently afford meet matter, another will. And commonly, the places from Causes, Effects, Contraries, Examples, Testimonies, are most pregnant to bring reasons to our minde.

Helps for the
answerer.

Moreover, to helpe to answer the subtilties or fallacies; besides the perfect vnderstanding of the question, and the matter of it, by reading or meditating of it diligently, the wise obseruing by the answerer from what place of reasoning the argument seemes to be taken, will vsually answer the reason. For, the most ordinary fallacies or deceits in reasoning, are from a bare shew of Causes, Effects, Contraries, Testimonies, and the rest, mistaken or misalleged; yet vrged as if they were true Causes, Effects, &c. when they are but fained or bare shews: Or else in wrangling about words, not disputing to the purpose, and to the point; but in some other sense mistaking the question.

All the chiefe
schollers are ne-
cessarily to be ac-
quainted with
the heads of
Inuention.
For Inuening,
Resoluing,
Remembering.

For those common places or heads of Inuention, all schollers who come to any ripenesse, are necessarily to be acquainted with them, as was touched before. These will euer stand them in stead for making of all Epistles, Theames, Verses, Declamations, Oppositions.

Also to helpe them to resolue whatsoever they reade or heare in any continued speech; and to remember it, by gathering all the matter vnto the seuerall heads of Inuention. Thus to be able to remember, and confute a Position, or an Oration *ex tempore*, with much admiration.

Without these helps they shall neuer be able to doe these things; or at least not with that facilitie, and in so commendable a manner, though they haue otherwise very singular gifts of nature and learning.

Continuall exer-
cise, all in all.

But aboue all, as in all other exercise, so in this chiefly, continuall practice of disputing is all in all; when once you haue directed them how to attaine good order, or Method, phrase, and matter.

If

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If you desire any more, concerning the difficult questions of Grammar, reade *Goclenius* his Problems in the end of his Obseruations of the Latine tongue. *Goclenius Problems.*

Spond. I much approoue of all that you haue said in this matter; and principally that the Vniuersities should be honoured by all meanes, and their dignities reserued inuiolable; yet giue me leaue to tell you of one thing, which here may seeme to be blame-worthy, which is this: That you would haue your enterers into this kinde of opposing, to bring the whole disputations of *M. Stockwood*, to dispute in his very words; this may helpe to make them Truants, to trust onely to their bookes and memory, and not to stirre vp their owne wits and inuentions.

Ob. That this
may seeme to
make them tru-
ants to dispute
out of the words
of the booke.

Phil. Nothing lesse: for you see how after that they haue bin exercised this way for a time, then I would haue them to trie their owne wits and inuentions also; first abbridging their Author, then bringing their owne: But, for following this course, both experience and reason do shew it to be the surest; as in all other learning, so in this (like as we obserued in generall before) to let them haue first the most excellent patterns, and neuer to rest vntill they haue the very patterns in their heads, and as it were euer before their eyes; for then they will be able to go forwards of themselves with delight and commendations. Whereas, otherwise to inforce them by feare, to vndertake such exercises, wherewith they are not acquainted, nor see the reason of them, it is a matter of ouer-great rigor, that I say no more of it, and which must needs worke a maruellous distaste in the Scholler, as I haue noted. Besides, to cause such young ones to dispute without hearing or seeing such presidents, is all one, as to teach them to write onely by precepts or some direction without copie. For euen as therein they shall both write verie illfaououredly, if any thing at all; and learne so bad a hand, as they shall be much troubled to forget, which they must doe before they can come to a good hand, so is it here. 1. They shall dispute very weakely and childishly, both for words and matter, if any thing at all, and 2. they shall get barbarous phrase, to make them to be scorned, & which they shal hardly forget againe.

Necessity of be-
ing well ac-
quainted with
the best exam-
ples.

The evils of in-
forcing Schol-
lers to exercises,
whercof they are
not acquainted
with the exam-
ples first.

But

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*Benefits of the
contrary; viz. of
having the best
patternes.*

But of the other side, they being trained vp thus, shall make not onely the matter of their learned Author their owne, but also his phrase; and be so furnished, that any man will take delight to heare them. And that which I say of this, the same I affirme of all excellent patternes, whether for making Theames, Verses or whatsoeuer; that the more absolute their Presidents are, and the more cunning they are in them, the more singular they shall vndoubtedly proue.

This is the very maine reason, why all would haue the children to learne each Author so perfectly, as to say euery word without booke, as much as is possible, that the very phrase and matter of their Author may be their owne to vse perpetually.

*Triall by experi-
ence.*

To conclude this point, triall and experience may teach vs. Let two children be taken, one of a more pregnant and sharpe wit, the other of a slower and duller capacity: cause him of the sharpe wit, to do all onely by precept & his owne inuention in making Epistles, Theames, Verses, disputing; but let the other of the duller capacitie be trained vp, not onely by precept and his owne inuention; but principally by being kept strictly to imitate the most excellent patternes in all things: then make the triall, whether he of the duller wit shall not expresse the sharpenesse, learning, grauitie, of the most learned and wise men, with certaine assurance to iustifie what hee hath done: whereas in the other, shall bee found by a learned and a iudicious examiner, nothing but froth, childishnesse and vncertaintie, in the greatest ouerweening of wit and learning; and whether the duller and harder wit shall not do it with farre lesse labour.

Sp. I must needs yeeld vnto that which you say, for that euidence of truth which cannot be gainesaid. For this indeed all men doe see by common experience, that in all trades and sciences, they who get themselves most excellent patternes to follow, and are the curiousest in expressing them most liuely, are euer found the most excellent workemen. And therefore I do content my selfe, as fully answered, in treating that we may still proceed.

*Following con-
stantly most ex-
cellent patternes,
doth preuaile in
euery calling.*

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CHAP. XVIII.

*Of pronouncing naturally and sweetly
without vaine affectation.*

Phil.

WHat will you that we come vnto next? I take it that we haue gone thorow the most things, which concerne our function for teaching the Latine tongue.

Spoud. There remaine yet two other matters, and those of no lesse difficulty nor weight then most of the former; and without which, yet Schooles do lacke their principall ornaments, as I suppose; the one of them is pronouncing sweetly, the other speaking Latine purely and readily.

Phil. These 2. are ended worthy of our best thoughts. *The excellency* The first of them, that is, Pronunciation, being that of Pronunciation. which either makes or mars the most excellent speech. For all speeches are vsually esteemed euen as they are vttered or pronounced: the finest Scholler without this is accounted no body: and a meane Scholler hauing attained this facultie, is ordinarily reputed and commended about the best. Whereupon you know how that famous Greeke Orator, when he was asked, what was the chiefe grace or excellency in Rhetoricke, what was the second and third; he still answered, To pronounce well. And for the second, that is, speaking of Latine, as in examinations and disputations, so in all other things, there would be a perpetuall vse of it amongst all Grammar Schollers of any yeeres. To the end, to fit them to answer any learned man in Latine, or to dispute *ex tempore*: *The necessity and estimation of being able to speake Latine readily and purely.* also to traine them vp to be able to speake purely when they come in the Vniuersities; as in some Colledges they are onely to speake Latine: or to fit them, if they shall go beyond the seas, as Gentlemen who go to trauel, Factors for Marchants, and the like. The readinesse in which facultie, if it be

Q 2

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be in a good phrase, how much it graceth a child in Vniuersitie, Citie, or Countrey, we all of vs know.

Pronunciation
ordinarily hard
to be attained in
Schooles.

How Schollers
may be brought
to pronounce
sweetly.

1. Children to be
trained up to
pronounce right
from the first
entrance.

To utter euery
matter, accord-
ing to the na-
ture of it.

What they can-
not utter in La-
tine, to learne to
do it in English,
then after the
same manner in
Latine.

Spond. Sir, you haue spoken very truly of these: therefore let vs come vnto them in order, I intreate you; and first vnto pronunciation. This I haue found passing hard to acquaint my Schollers withall, to bring them to any ripenesse or commendable faculty, but still they will speake as a boy who is saying his lesson; though I haue both directed them how to pronounce, vntering the sentences oft before them, and haue very much called vpon them for the same.

Phil. To bring your Schollers vnto this sweetnesse of pronunciation, this is the plainest and surest way, so farre forth as yet I can find: and this I am assured will effect it in a commendable sort;

1. You must remember that which was generally promised in the beginning: To acquaint your young Scholler from the very first entrance, to pronounce euery lesson and each word, audibly, leasurely, and distinctly, euery sounding out the last letter.

2. To pronounce euery matter according to the nature of it, so much as you can; chiefly where persons or other things are fained to speake.

As for example: In the *Confabulationum pueriles*, cause them to utter euery dialogue liuely, as if they themselves were the persons which did speake in that dialogue, and so in euery other speech, to imagine themselves to haue occasion to utter the very same things.

3. What they cannot utter well in Latine, cause them first to do it naturally and liuely in English, and shew them your selfe the absurdnesse of their pronunciation, by pronouncing foolishly or childishly, as they do: and then pronounce it rightely, and naturally before them likewise, that they may perceiue the difference, to be ashamed of the one, and take a delight in the other.

So cause them to do it after you, vntill that they can doe it in good sort, tuning their voices sweetly. When they can do

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do in English, then cause them to do it iust in the same manner in Latine; and thus they will vndoubtedly come vnto it very easiely.

4. Also cause sundry of them to pronounce thus the very same sentence; disgracing the speech of those who pronounce absurdly, by imitation of it, and gracing as much the speech of those who do it most naturally and pleasant-ly: propounding such as patternes and markes to all their fellowes, for all to emulate and imitate them; as I haue aduised generally.

5. Cause them to doe the like in *Corderius*, *Esops Fables*, or *Terrence* as they did in *Confabulationumula*. For *Esops Fables*, we haue shewed before the manner, for making a report of each Fable first in English, after in Latine, and the benefit thereof.

So after when they shall come to *Virgils Eclogues*, cause them yet still more liuely, in saying without booke, to expresse the affections and persons of Sheepeheard; or whose speech soeuer else, which they are to imitate. Of which sort are the *Prosopopeyes* of *Insipiter*, *Apollo*, and others in *Ouids Metamorphosis*, *Inno Neptune*, *A Eolus*, *A Eneas*, *Venus*, *Disco*, &c. *Virgils Eneids*.

So in all Poetry, for the pronuntiation, it is to bee vttered as prose; obseruing distinctions and the nature of the matter; nor to be tuned foolishly or childishly after the manner of scanning a Verse as the vse of some is. Onely to tune it so in scanning, or getting it without booke, vnlesse you would haue them to pronounce some speciall booke, for getting authorities for quantities; or others, onely to that same purpose.

6. To helpe hereunto yet more, and that they may doe euery thing according to the very nature; acquaint them to pronounce some speciall examples, set downe in *Talens Rhetoricke* as pathetically as they can; as examples of *Ironies*, *Exclamations*, *Renocations*, *Prosopopeyes*, and those which are in his rules of pronouncing.

Let them also be taught carefully, in what word the Em-

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To make in
each sentence in
what word the
Emphasis is.



Butlers Rhet. li.
2. cap. 2. de vo-
ce in singulis
verbis.

Care is pronoun-
cing all exercises.
The curious
pronouncing
some of Tullies
Orations or the
like.

More exquisite
knowledge bere-
of left to the U-
niversities.

Butlers Rhet. li.
2. de proment.

phasis lieth; and therefore which is to be elevated in the pronunciation. As namely those words in which the chiefe Trope or Figure is.

Thus let them take speciall paines to pronounce Theames or Declamations, striving who shall do best: and in all their oppositions to dispute, as if *ex animo* in good earnest, with all contention and vehemencie.

Finally, the practice of pronouncing emphatically, of some of Tullies Orations, which are most flowing in these Figures of sentences (especially in Exclamations, Prosopopeyes, Apostrophees, and the like: as some against *Catiline*) must needs much acquaint them with great variety of pronunciation, to be fitted for all sorts.

For more exquisite knowl'dge and practice hereof, I leaue it to the Vniuersities, which are to perfect all those faculties which are but begun in the Grammar Schooles; & do referre you for precepts, to the second booke of *Talams Rhetoricke de pronunciations*, or rather of Master *Butlers Rhetoricke*, as I said before.



CHAP. XIX.

Of speaking Latine purely and readily.

Spond.

I Pray you Sir, go on to the last point: in the which you haue said for the manner of pronunciation, I haue heard nothing which I can iustly except against, it doth all sound so pleasing and likely in mine eare. When I haue more triall, I shall be able to say more.

In the meane time let me craue the like, for the manner of learning to speake Latine. If you can shew me so plaine a way of it, as this seemeth to be, surely you shall make me much more to reioyce.

For

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For of this I may complaine yet more, then of most of the rest; that though I haue laboured and striven by *Fervila*, and all meanes of seuerity, yet I haue not beene able to make my Schollers to vtter their mindes in any tolerable manner, of ordinary things, but in very barbarous phrase, nor so much as to put it in practice amongst themselves; much lesse to vtter their mindes in Latine easily, purely, and freely as it were to be wished, and as you haue shewed the necessity and commendation thereof.

Phil. I my selfe haue had long experience of the truth and grieve of this complaint likewise, though I also haue done what I could continually: and yet of late time I grow to this certaine assurance, that Schollers might be brought to talke of any ordinary matter which can be required of them, both in good Latine, and also most readily and easily.

Herein hath beene a great part of my errour and hindrance, that I euer thought as most do, that children were not to be exercised to speake Latine, for feare of Barbarisme, vntill they came into the highest fourmes; as at least vntill they were in the third, fourth, or fift fourmes: and hereupon I could neuer attaine to that which I desired.

But now I find evidently, that this must be begunne from the very first entrance into construction; their first bookes being principally appointed, and read to them to this end, to enter and traine them vp in speaking of Latine of ordinary matters:

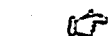
As *Confabulatiuncula*, *Pueriles*, *Corderius*, and other like Colloquiums. And therefore they should then begin to practise to vse those phrases which there they learne.

Also for the Grammar, I see no reason but it might haue beene all as well set downe in the English, like as the Accidence is, and learned in one halfe of the time, and with much more delight; but onely or chiefly to traine vp Schollers to deliuer all their Grammar rules, and matters concerning Grammar in Latine.

Spond. It standeth with very great reason, that it should

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be as you say, that in the learning of those bookes, the right foundation of speaking Latine familiarly should be laied; and the practice begunne; and that indeede there is a generall mistaking about this: but I desire you to set downe the whole course and proceeding in it, how to bring it to perfection; and then I shall bee much better able to iudge.



The surest course
for entering
young Schollers
to speake Latine.
1. Examining
and answering
every piece of a
rule or sentence
in Latine, to
make them their
owne.
So in their Au-
thors.

Phil. For the manner of effecting it, I find it to be most easie thus:

1. You must remember that which I said, concerning the manner of the examining both of their Grammar rules and Lectures; to pose every peice of a rule, and every part of a sentence both in English and Latine, as leasure will permit; and to cause them to answer both in English and Latine, vntill they be able to vnderstand and answer in Latine alone. And so both the examining in the words of their Authors, and causing them to answer likewise in the very same words of the Authors, they will enter into it with great delight. For the particular manner, I referre you to the Chapter of examining in Latine, which I shewed you before at large, and set downe examples of it.

2. To utter be-
fore them what
they cannot.
How the Master
himselfe may do
it easily before
them.

2. What they are not able to vtter in Latine, vtter you it euer before them; that as the child learneth of the Mother or of the Nurse, to begin to speake, so they may of you and of their Author.

If you were not able so to vtter every thing before them, as very many are to seeke this way, amongst others (I meane in this, to speake in Latine easily and purely, euen in ordinary matters;) yet this continuall practice of daily examining and teaching your Schollers to answer out of the words of the Author (as the manner was set downe before) and watchfulness to vie to speake Latine, onely amongst all whom you would haue to learne it, shall bring you vnto it; and much more by the meanes following.

3. The daily
practice of
Grammaticall
translations;
chiefly reading
bookes of Dia-
logues out of
English into La-
tine, which is
nothing but such
talking.

3. I do find the daily practice also of those Grammaticall translations, which I haue so oft mentioned in reading the Latine of the Author out of the translation, to be a

mar-

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maruellous helpe hereunto; especially the reading of bookes of Dialogues: as of *Confabulationum pueriles*, *Corderius*, &c. For if there they can presently expresse their mindes in Latine, of any such matter as is there handled; why shall they not be able to doe it likewise, of any such thing falling into their common talke.

4 As they learne these Dialogues, when they haue construed and parsed, cause them to talke together; vttering every sentence pathetically one to another (as was shewed in our former speech of pronouncing) and first to vtter every sentence in English, as neede is, then in Latine. *To talke together in the words of the Dialogues, each sentence first in English, then Latine.*

So you shall be sure that they shall not goe by rote (as we rearme it) and as they may do soone, if they only repeate the Latine so talking together. And moreover, euer thus with the English, the Latine will easily come to their remembrance, so often as they haue occasion to vse the same.

5 The practice mentioned of turning every morning a piece of their Accedence into Latine, for their exercise, shall much prepare them to parse and speake in Latine. *Translating and uttering every morning a piece of their Accedence in Latine.*

6 Accustome them to parse wholly in Latine, by that time that they haue been a yeere or two at the most, in construction, and are well acquainted with the manner of parsing in English, as we aduised before. This they will do very readily, if you traine them vp well in their Accedence, and in the former kindes of examining and exercises, which I spake of euen now; and more specially by the right and continuall apposing of their Grammar rules in Latine.

Moreover, the Dialogues in the end of the first booke of *Corderius* Dialogues, wil much further them in this parsing, because they are principally written to this purpose; as all his foure bookes are very sweet and pleasant for all ordinary schollers talke. *Corderius li. 1. Colloq. 69 70; 71, 72, 73, 74. 75.*

7 Next vnto these I finde the daily practice of disputing or opposing in Latine (following the order, and vsing the helpe of *M. Stockwood*) to be maruellously profitable, for witty and sweet speech. *Daily practice of disputing.*

8 Vnto

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8 Practice of varying a phrase into diuers formes.

8 Vnto these you may adde the practice of varying of a phrase, according to the manner of *Erasmus, Rinus, or Macropedius, de copia verborum*: as the wayes of varying the first Supine, of the Imperatiue moode, the future tense, the Superlatiue degree, and the like. But these onely as leisure will suffer, not hindering the most necessary exercises.

9 Copie of Synonimaes, and the purest phrases, and how to get them. This wascd before.

9 So also for copie of the purest phrases and Synonimaes, besides the daily helpes of all their Authors, *Manutius* or Master *Draxe* his phrases, to see how many waies they can vtter any thing in good phrase; and so to turne any phrase when they haue occasion. And more specially for that practice of the reading them out of the Grammaticall Translations in propriety (as was shewed before of the Dialogues) any shall finde to be most easie, to furnish with store of the purest phrase for any purpose.

10 Exercising the scholars oft to giue variety for euery difficult matter.

10 Besides, for the Master to vse oft, at taking or saying Lectures or exercises, or at their pronouncing or shewing exercises, to cause them to giue variety for any thing; who is able to giue a better word or phrase, or to giue the greatest copy to expresse their minds, and where they haue read the words or phrase.

11 Holyokes Dictionary, describing things by Periphrasis or circumlocution.

11 Where none can giue a fit word, there to turne their Dictionaries, as to *Holyokes* Dictionary, and then to furnish them, or to describe the thing by some Periphrasis or circumlocution of words or the phrases mentioned.

12 To giue daily certaine proper words, and where they haue read them.

12 But to the end to haue copie of proper words, besides all other helpes spoken of, it were not vnprofitable, to haue daily some few words to be repeated first in the morning; as out of *Adrianns Innus* his Nomenclator; or out of the Latine Primitiues, or the Greeke Radices; the vse whereof I shall shew hereafter: and euer for those words which they haue learned (any one who can sooneft) to name where they haue learned them.

Thus by all meanes they should be furnished with propriety and copie of the best words; which is a wonderfull helpe to all kinde of learning, especially to the knowledge of the tongues.

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13 To all these may be added for them who haue leisure enough, the reading ouer and ouer of *Erasmus Colloquium, Castalions Dialogues*, or the like.

14 Lastly, when you haue laid a sound foundation, that they may be sure to haue warrantable and pure phrase, by these meanes or the best of them, and all other their schoole exercises; then continuall practice of speaking shall vndoubtedly accomplish your desire, to cause them to speake truly, purely, properly, and readily; Practice in a good way being here, as in all the rest, that which doth all.

Spoud. These things, or but the best of them; being constantly practised, cannot but effect marvellous much, and very surely; chiefly, if we could bring them to speake Latine continually, from that time that they begin to parse in Latine: but this I haue had too much experience of, that without great seuerity they will not be brought vnto: but they will speake English, and one will winke at another, if they be out of the Masters hearing.

Phil. It is indeed exceeding hard, to cause this to be practised constantly amongst scholars. That is a vsuall custome in Schooles to appoint *Custodes*, or *Asini* (as they are rearmd in some places) to obserue and catch them who speake English in each fourme, or whom they see idle, to giue them the Ferula, and to make them *Custodes*, if they cannot answer a question which they aske.

But I haue obserued so much inconuenience in it, as I cannot tell what to say in this case: for oft-times, he who is the *Custos*, will hardly attend his owne worke, for harkening to heare others to speake English.

Also there falleth out amongst them oft-times so much wrangling about the questions, or defending themselves, that they did not speake English, or were not idle, that all the whole fourme is troubled. So likewise when the *Custodes* are called for, before breaking vp at dinner and at night, there will be so much contention amongst them, as is a disturbing and trouble to the Master. Moreouer, this I haue obserued, that euer if there be any one simple in a fourme,

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or harder of learning then the rest, they will make him a right *Asinus*, causing such to be the *Custodes* continually, or for the most part, if they cannot answer: and to this end will be alwayes watching them; whereby many such are not only notably abused, but very much discouraged for being schollers, when they see themselves so baited at by all: some others are made ouer malapert thereby.

☞
Of one scholler
smiting another
with the Ferula.

Besides all these, I doe not see any great fittesse, that one scholler should imite another with the Ferula; because much malicing one another, with grudges and quarrels doe arise thereupon. So that the discommodities that follow the *Custodes*, seeme to me to be many more then the benefits can be; chiefly in losse of time, and hindering more in other learning, then can be gotten in that.

Spond. I my selfe haue had experience of most of these inconueniences: but what way will ye take then, to cause your schollers to speake Latine continually?

The best meanes.

☞
1 Seniors of each
fourme to looke
to the whole.

Phil. This is the best way that yet I can find, and to auoid the former inconueniences; First, to appoint the two Seniors in each fourme (of whom we shall speake after) as to looke to all other matters in the fourme, so to this more specially, that none speake English nor barbarous Latine: and if they be found partiall or negligent, then to preferre others into their places; besides the other censures to be inflicted vpon them which I shall mention to you, when we shall come to speake of punishments; and so to haue their due rewards, being found carefull. Secondly, the Masters owne eye and eare in the Schoole, to be continuall *Custodes* so much as may be, both for Monitors and others. Thirdly, if they do vse to parse in Latine (and therefore must needs exercise themselves in that against that time that their Master doth come to heare them) and secondly, if they be kept in their places, and strictly looked vnto for performing all exercises; I doe not see but they may be made to speake Latine in the schoole at schoole-times; neither that they shall haue any great occasions of the contrary. Fourthly, for speaking Latine in all other places, it must only be by Monitors appointed

☞
2 The Masters
eye and eare.

☞
3 Parsing in
Latine.

4 Weekly Monitors abroad.

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appointed weekly, as we shall haue occasion to speake more after, and some seuerely corrected who are found most careless herein.

Spond. But if any one alone, who hath some vnderstanding of Latine, would learne to speake of familiar matters, to be able to talke with others, what course doe you thinke the speediest? ☞
How any one
may by himselfe
alone attaine to
speake Latine of
ordinary matters

Phil. Euen the same which I would vse to helpe a whole Schoole: which if I should take a course for a wager, amongst others, I would vse specially, to cause them daily to spend some quarter, or halfe an houre, each in his order, reading *Corderius* first out of Latine into English, after out of English into Latine, euery one a little piece; where one faile, another to helpe; and the booke or Master, where all faile: and also the Master to cause them to vary each hard phrase (and chiefly all which are of most common vse) so many wayes as they can, trying who can do best; himselfe to adde more where they faile. After *Corderius* gone ouer, to doe the like in other easie Authors, as *Terence*, or *Terentius Christianus*, and the like. So I would haue the priuate learner to practise daily the same, reading *Corderius* first out of Latine into English, by helpe of the translation; after trying how he can reade it out of English into Latine, and euer where he failes, to vse the helpe of the Latine booke lying by him. The continuall exercise in this, if they labour to be perfect in the examples of Nounes and Verbs, and somewhat in knowing the Rules of the Accedence, as was shewed, shall most speedily effect this desire. For thus may any one soone learne to vtter all that booke: And in it is the substance of most things falling out in ordinary speech. After this, he may do the like in another easie booke by the same helpe of translations. And lastly, practising to translate other bookes of Dialogues (as, *Erasmus Colloquium*, or the like) and afterwards reading them forth of English into Latine againe, any one may come on very fast.

Spond. This stands vpon the former grounds. These seuerall points which you haue gone thorow, for training vp schollers

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schollers to attaine to so good perfection in the Latine tongue, seem to me very sufficient, and to need no addition.

Phil. These are but an entrance, meet for the Grammar schooles; but to attaine to the perfection of the Latine tongue, for propriety, choise, elegancy, puritie, will require much and long reading, and exercise in the Vniuersities.

For further direction thereunto, I refer you to *Goclenius* his obseruations of the Latine tongue: whom I take to be worthy the diligent reading of all schollers who are of iudgement, and who doe desire to come to the purity and ripenessse of the Latine.

Goclenius his obseruations for them who seeke to come to purity and ripenessse in the Latine tongue.



CHAP. XX.

How to attaine most speedily vnto the knowledge of the Greeke tongue.

Spond.

NOW that we haue gone thorow all the principall points of learning, which belong to the knowledge of the Latine tongue, so much as can be required in schooles, as farre forth as I can conceiue or remember for the present; let me (I intreat you) require your like helpe for the Greeke: for I desire now, to be directed in euery matter, which may concerne our calling and facultie. I doe perceiue by our former speeches, that you likewise haue trauelled and found much experience and assurance herein.

Phil. Although I am onely a learner in the Greeke, as in the Latine, and my hope is chiefly for the time to come: yet this I haue found by experience, that the Latine once obtained, the Greeke may be gotten with farre lesse labour, and euery thing as certainly, And this also in a little time, so much as it shall be requisite for the Grammar schooles.

Spond.

The Greeke may be gotten with farre lesse labour then the Latine.

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Spond. Surely Sir, if but that one thing that I saw in the note, may be attained, concerning the tongues, the Greeke and Hebrew, I do not see what can be more required for the Grammar schooles: that is; That schollers may be able as they proceed, to read the Greeke of the New Testament, and the Hebrew of the old, first into Latine, or English exactly, out of the bare text, and after, out of a translation to read them into the text, that is, into their owne words againe: and also to giue the reason of euery word, why it must be so, and to be able to proceed thus of themselves in the Vniuersitie.

One benefit worth all our labour in the Greeke.

The continuall practise hereof, must needs make them worthy Linguists, as was there said, and notable text men. I pray you therefore let me heare of you, how this may be effected, and I shall thinke my selfe sufficiently satisfied for all my trauell, though it were but in this one thing alone besides all the former.

Phil. Nay rather, let vs goe thorow the whole course still, so farre as we can, how the exact knowledge of this famous tongue may be gotten most speedily. For when I do remember the worthy testimony, which our learnedest Schoole-master doth giue, concerning this Greeke tongue, I cannot thinke any paines ouer-much, for the finding out the ready way to the perfect knowledge of it. He in one place hauing mentioned sundry of the renowned Greeke Authors, as *Plato, Aristotle, Xenophon, Demosthenes, Isocrates* and others, whom he names there (the matchlesse masters in all manner of learning) adds these words in praise of the Greek tongue, and the learning in it:

To goe thorow the whole course of the Greeke.

M. Askams testimony concerning the Greeke tongue. Schoolemaster p. 17. 2.

Now let Italian, saith he, and Latine it selfe, Spanish, French, Dutch, and English bring forth their learning, and recite their Authors, *Cicero* onely excepted, and one or two more in Latine; they be all patched clouts and ragges in comparison of faire wouen broad cloathes. And truly, saith he, if there be any good in them, it is either learned, borrowed, or stolne from some one of those worthy wits of Athens. Thus farre *M. Askam*.

Spond.

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helped both for speedy vnderstanding and learning it. Also the words of Art set downe in it in Greeke, as well as Latine, will bee a great helpe for reading Commentaries in Greeke: as vpon *Hesiod*, and *Homer*.

To the end to make that Grammar most plaine, and to supply and helpe whatsoever is defectiue; I take it, that the *Strasburgo* Greeke Grammar, set forth lately by *Golius* (which seemes to me to haue beene made in an imitation of *Camden*) may be as a good Commentarie, though the order be not euer directly kept: The first part of it seruing for a briefe summe of the Etymologie, the second for an exposition at large.

Spend. But with what Author would you begin, to enter them into Construction?

Phil. I hold the Greeke Testament to bee most fit; and that for these reasons:

1. Because, that through the familiarnesse of the matter, (in that children are so well acquainted with it, by daily hearing or reading of it) the Greeke thereof which is easie of it selfe, will be made yet farre more easie to the learner; for that the matter will bring the words, as I haue oft said.

2. Because all Schollers who can haue meanes to come to any knowledge of the Greeke, should indeauour aboue all other Authors, to be well acquainted with this. First, for that this booke together with the Hebrew of the Old Testament, were written by the Lord himselfe; not onely the matter, but also euen the very words of them.

Secondly, for that eternall life is onely in these bookes, being truly vnderstood and beleued. So that wee may rightly tearme these the Bible, or Book of bookes; because all other bookes are but as seruants vnto these, and all other are nothing without these, for any true good, but onely to condemnation by leauing men more without excuse. Yea, euery one who can haue opportunitie, should labour to see with his owne eyes, for the fulnesse of his assurance, rather then to rest on others. And much more because there are so many and such malicious slanders against all

our

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our translations; as that those shamelesse calumniationes haue beene a principall meanes to turne many thousand soules, after Satan and Antichrist, by causing them to reject the sacred Scriptures vnto their endlesse perdition, and haue beene enough to shake the faith of Gods Elect. Vnder this very pretence of false translations, and obscuritie of the Scriptures, hath Antichrist principally holden vp his kingdome; keeping all in palpable ignorance to be drawne to dumb Idols, to murder Princes, to lying and all abominations which himselfe listeth.

And therefore in these respects it were to bee wished, that all Schollers who haue any leasure, and may come to these studies of Greeke and Hebrew (especially they who purpose in time to become teachers of others) would do their indeauours to be as perfect in these two bookes, and to haue them as familiarly as euer the ancient Iewes had the Hebrew. This cunning in the Text should make them to speake as the words of God indeed, with facility, authority, and power.

Those also, who haue but a little time to bestow in the Greeke, would bestow it here, for the former reasons; and because they may haue good occasion and helpe to increase in this continually, by the daily vse which they haue of the Scriptures; whereas they, hauing but a smattering in some other Greeke Authors, and contenting themselves therewith, do come in a short time vtterly to forget all; and so all that labour which was taken therein is altogether lost.

If any do. preferre some other Greeke Author, for the sweetnesse and purity of the Greeke, and so will spend their little time in that; *Lake* is inferior to none therein, by the iudgement of the learned. If they looke to the excellencie of all wisdom, what light is there to the light of the Sunne? Also, for them who haue a desire to trauell further, amongst all the famous Greeke writers, for the surpassing humane wisdom to bee found therein; this booke once perfectly knowne, will make the passage thorow all of them both very direct and plaine, and also full of all delight and contentment,

R 2

contentment,

To make it
plaine:
Grammatica
Graeca pro
Schola Argentinensi per
Theophilum
Golum.

To begin Construction with
the Greeke Testament.
Reasons.

1. For the familiarity of it.
2. Because that booke with the Hebrew of the Old Testament, are the Booke of bookes.
Being onely written by the Lord.
Hauing life in them.

All who may, are to labour to see with their owne eyes, and why.

To strive to haue these bookes as familiarly as the Iewes had the Hebrew.

If any purpose to haue but a smattering in the Greeke, to haue it here, and why.

The Testament compared to other Greeke writers.

This is a notable entrance to reade all other Greeke Authors.

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ment, and to reade all other Authors without any danger.

In the Testament to begin at the Gospell of Iohn.

In the Greeke Testament, to begin at the Gospell of *Iohn*, as being most easie; and next vnto that, to go thorow the Gospell of *Luke*, if you please. In which two Euangelists most of the History of the Gospell is contained: that by them the Euangelists may bee soone runne thorow; And also the Acts: Then all the Epistles may be read with speed.

How scholars may be made most perfect in the Greeke Testament.

Spoud. I cannot but allow and like of all these things; and principally of reading the Greeke Testament, in the first place, making it the entrance, and another foundation to all the Greeke studies. But if that could be brought to passe, that Schollers, as they proceeded herein, might grow as perfect in the Greeke Testament, as it is said of the learned Iewes, that they were in the bookes of the Old Testament; what a blessing might it be to the Church of God, and what a happinesse to all posterity?

Phil. Surely, I am fully perswaded of it, that very much may be done in it; and after also, in the Hebrew of the Old to come neere vnto them: except that, that was their native language. This perswasion I ground, partly from that little experience which I haue had in mine owne triall; yet sufficient to confirme me by proportion. More specially, by that which is well knowne in a worthy Schoole in London, (to which I acknowledge my selfe much beholden for that which I haue seene in this behalfe, and some other) where some of the Schollers haue bene able in very good sort to construe and resoluue the Greeke Testament out of the Latin into Greek, wherefoeuer you would set them, and to go very neere to tell you, where they had read any speciall word or phrase in it, to turne to them. And lastly, for the euident reasons therof, and the agreement of it with some former courses in the Latine, whereof I haue a full assurance.

Spoud. I pray you shew me the meanes how.

Phil. The meanes are these, most easie and plaine, for euery one to teach who hath any Greeke, and for others to learne:
1. That they haue so much knowledge in the Grammar,

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mar, as I shewed chiefly in Nounes and Verbes.

2. Besides the Greeke Testament, I would haue euery one to haue his English Testament, or Latine, or both; and euer in the enterance before they learne a lesson, to haue read it ouer in the translation, and to bee able either to say it without booke, or make a report of it in English or Latine: but better to say it without booke, euen in the English; which with a little reading ouer, especially before bedde time, those who are of good memories will get quickly. This same done with vnderstanding, will exceedingly bring the Greeke with it: besides, that thus they shall haue much opportunity and furtherance, to get the English text almost by heart, as we tearme it.

3. In reading a Lecture to them, euer tell them what example each Noun and Verbe is like vnto, and for Pronounes, Aduerbes, and the like: if they bee not perfect in Grammar, tell them in a word, or point them where they are in the Grammar; iust after the manner as in the Latine.

4. Shew them carefully all the hard words, and those which they haue not learned; & for those which you thinke they cannot remember otherwise, or wherein there is neede of speciall labour, cause euery one to write them in a little paper-booke, made for that purpose, with sundry columnes in each page, to write at least the Greeke word and Latine or English in, in each Chapter, and the Verse against them: to the end to take most paines in those, and to run oft ouer them: and so euer to see after where they haue had those words before. And thereby also to account how many new words they haue in euery Lecture: for all the rest learned before in any place, or which are very easie, are not to be accounted for any new words.

Thus shall you prouoke and encourage them to more paines, when they haue not ouer five or sixe new words in a doozen or twenty Verses, and in time happely not two in a Chapter. So that they will haue the most of the hard words in a short time, and be able easily to proceed of themselves,

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without any reading, through these and other helps following.

5. When they learne to construe, let them doe it by the helpe of the translation; obseruing wherein the translation seemes to differ from the words of the Greeke, and marking the reason thereof; and after to trie of themselves how they can construe, looking onely vpon the translation, beating the Greeke out of it, as formerly they did the Latine. Those who are of any aptnesse, will do it presently.

And thus by practice, euery day going a piece, and oft reading ouer and ouer, they will grow very much, to your great ioy.

Spoud. But giue me leaue to aske of you two or three doubts.

1. Why to haue the hard words written downe.

1. Why you would haue them to write downe their hard words in a book: will not making some markes at the words serue as in their Latine Authours, according to the generall obseruation?

Phil. This was obserued before, as I remember, to marke their hard words either in their bookes, or setting them downe in a paper. But here I thinke it to be better, thus to write downe the principall; First, because Schollers now will be carefull to keepe their Greeke Testaments faire from blotting or scrawling, although a booke were well bestowed to make them perfect in it, though it were neuer so marked. Secondly, because when they are fit to reade Greeke, they haue commonly good discretion to keepe their notes, and to make vse of them; going oft ouer them.

Spoud. But might there not be some other meanes for the getting of the hard words afore said? for this must needes be some labour, and aske care and diligence thus to write them downe.

Phil. Yes verily, if it be looked to in time; all these may be so prepared aforehand, that most of this labour now may be spared, and onely speciall difficulties to be obserued.

The manner of it is thus. That whereas there is nothing in getting any tongue, but to get words, and Grammar for framing

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framing and setting those words together, and afterwards practice; I hold it to be farre the speediest course, to haue the Schollers to haue learned the Greeke Radices or Primitive words, before that they go to construction; or at least to be well acquainted with them. *The speediest way, to get the Greeke Radices first.*

This course some famous Grecians haue taken: we may do it most easily, and without any losse of time, or very little, if any; as I haue made triall: First, hauing gathered the Greeke Radices out of *Scapula*, after the manner of that abridgement, called *voces primogenia*; I haue heretofore caused such as I haue thought fit, to write it out, and to bring me a side (or so much as I thought good) euery morning at my entrance into the Schoole, or presently after; and so haue vsed to examine those words amongst them all, once or twice ouer, and where they haue learned the principall Latine words. (Of late I haue seene the Greeke *Nomenclator* vsed, not without fruit; though it be vnperfectly gathered.) *How it may be done easily, without losse of time.*

The manner of getting the words may bee most easie, thus: *Manner of learning them.*

Hauing these in this manner with the English adioyned: if you would make triall herein; when you haue examined a side, reade them ouer as much more against the next day; reading first the English word, then the Latine, and Greeke last: shewing them some helpe how to remember, by comparing the Greeke with the Latine, or English; and so the English will bring the Latine to remembrance, and both of them the Greeke.

And in examining them, to aske them the English word; and to cause them to giue both Latine and Greeke together, both backward and forward againe. *Manner of examining them for speed and memory.*

As, posing thus: How say you, I loue? He answereth, *Amo, αγαπα; αγαπα, amo, I loue*: so they will be perfect each way. Thus within the space of a twelue moneth they may go thorow the whole; spending not much aboue a quarter of an houre in a day, or halfe an houre at most of Schoole time. Those who are diligent may get them in good sort, *R 4* onely

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onely (as I haue oft admonished) making some little pricks or markes at the hardest to runne oft ouer them: and when they haue once gone ouer them, you may cause them to bring you a lease at a time, or more; as those who are apt will doe readily,

benefit hereof. By this meanes, besides that they shall learne very many Latine words, chiefly most of the Primitiues to further them greatly in the Latine, and to counteruaile all the time and labour bestowed in them: they may also, when they come to construction, either haue euery *Radix* in their head, or turne to it with a wet finger, and make it perfect in an instant; and thereby haue such a light to all other words coming of these, as presently by them, to conceiue of and remember any word.

And thus by them and their readinesse in the Grammar, to goe on in reading by the helpes mentioned, faster then you would imagine.

Having Scapula in the schoole to runne to, they shall presently haue any thing. For hauing these *Radices* perfect, they will conceiue presently by a little obseruing, of what roote euery word commeth, and ghesse neere at the significations of them.

Spond. But how shall I teach my fourmes which haue not learned the Greeke Grammar, to reade these *Radices*?

How children may soon learne to reade the Greeke, before they learne the Greeke Grammar. *Phil.* Nothing more easily: for I finde by experience that they will learne that presently, by knowing but the value and power of the Greeke letters; I meane what euery letter signifieth, or soundeth in the Latine: and so calling them by their names, as *A. b. g. d.* or giuing them their sounds. Although if you will, the names of the Greeke characters are soone learned: but that former course, with continuall reading ouer to them before-hand, so much as you would haue them to learne at once, will sufficiently effect it, vntill they learne the Grammar.

In learning the Radices to obserue right pronounciation for accents and spirits.

In learning these *Radices*, call vpon them oft to marke carefully the accents of each word, with the spirits: for that will further them exceedingly to accent right, when they come

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come to write in Greeke, by knowing but the accent of the Primitiue word, and a few other rules. Right pronouncing of them, will make both their accents and spirits remembered.

By some experience of the fruit of this booke, for the speedy getting of the Greeke, I haue endeouored to make it more perfect, by placing so neere as I can, *This booke laboured in for the common good.*

First, the most proper significations in the first place; and only one word in each signification, lest the volume should proue ouer-great: though (if the volume would beare it) variety vnder euery one, being rightly placed, were the better, to vse as need required; and thereby also helpe to furnish with copy of *Synonimæ*.

Secondly, by setting downe also the English in one proper word, or iust as the Latine; onely to expresse it, and without variety: except in some speciall things which haue diuers names in our owne tongue, not commonly knowne.

Thirdly, setting downe also the Articles in the Nounes, at least in all which are hard to distinguish. The Future and Preterperfect tenses of the Verbes may be knowne by their figuratiue letters: Anomalies are set down in the Grammar for most part.

I also intend (God willing) to set in the Margent of it all the Hebrew *Radices*, against euery *Radix* in Greeke; at least so many as can be found: which I presume vpon good ground will be found a speedy introduction to the Hebrew.

Thus young schollers, and all others who are desirous to get the tongues, may make a most easie entrance into them, and goe forward with much pleasure in all together: for hauing these, they shall lacke nothing in effect, but some precepts of Grammar, with practice in reading.

Spond. But I would thinke, these *Radices* should be very hard to remember.

Phil. No so: for there is such an agreement and harmony betweene all the foure tongues, or some of them in many

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Helpe for committing words to memory.

many words, as will make the learners to take a delight in them, and much quicken and confirme the memory of the weakest; if it be but by the very sounding of one word like another.

Those words which they cannot remember thus, direct them to remember them by some other name or thing which we know well; being of a like sound: which so soone as they but conceiue, the Greeke or Hebrew words may come to their minde, or the significations of them.

Caveat in remembering.

Here must be remembered that *Maxime* in the Arte of Memory, that the more we doe animate or giue life vnto the obiect, or thing whereby we would remember, the more presently will the word which we would remember come to our minde. But yet withall, we must alwayes looke to that diuine Caueat, that we neuer helpe the minde by any filthy obiect, or whatsoever may any way corrupt it, or offend the Lord: because we must neuer doe the least euill, that we may obtaine the greatest good. If we get any thing so, the more the worse; for it cannot prosper, but to bring a curse with it.

But for this point of the agreement of the tongues, it may be I shall haue more occasion yet after, and how to remember the words.

And thus much shortly for remembering the *Radices*.

The Greeke Radices contriued into continued speeches.

Yet besides these, there might yet be a shorter way for committing all the *Radices* to memory, or exceedingly helping thereunto;

If all the principall of them were contriued into continued speeches, and diuided into certaine *Classes* or chiefe heads; and they translated *verbatim* into Latine or English, or both: and the translation to be made in a booke separate, or in seuerall pages; as in the one page the Greeke, in the other oueragainst it in the Latine or English, line for line, and so many words in a line, like as is the translation of *Theognia*, and the other small Poets adioyned, with *Sylburgius* annotations; that so looking only on the Greeke, they might learne first to construe into Latine, and after looking

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looking onely on the translation, they might beare out the Greeke (as I shewed before in the vse of the translations) and onely vse the helpe of the Greeke text where they could not finde it out otherwise.

By this meanes, when they were able to reade these both wayes, both the Greeke into the translation, and the translation into the Greeke readily (as they might soone doe, by oft reading ouer, and by vnderstanding the matter of them well) it must needs make all other Greeke very easie, being but the same words in effect.

This worke also is done in part: it perfected and adioyned as a *praxis* in the end of the *Radices*, being so framed (as was shewed) the one might soone be learned by the helpe of the other.


And finally for this matter of thus getting all the *Radices*, or principall words in the tongues, it all the hard Latine words, and specially whereof they may haue vse in good Authours, and which they haue not learned in their former Authours (as namely in *Virgil*, or the rest vnder him, or which were not to be found in this *Nomenclator*) were set downe after all these *Radices*, in a few leaues in the end, the schollers should be withall furnished for ordinary Latine words. Strange Latine words.

As for such words as are peculiar to some speciall Arts, as to Physicke or the like, they are to be studied and learned onely of them who apply themselues to those Arts.

Spoud. Well Sir, to returne vnto the point againe for making your schollers so perfect in the Testament, by helpe of reading it out of the Translation; I would thinke that it must needs be hard to learne to construe, or reade it out of our translation, or doe it with iudgement on sure grounds; because ours so oft doe expresse the sense and force of the words, for the better vnderstanding of the matter, according to the phrase in our owne tongue; and not the words particularly. Learning the Greeke out of our translations.

Phil.


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 *The readiest and surest way by a perfect verball translation, or the verball set in the Margent, where it differeth from that use.* **Phil.** Indeed it is oft-times the more hard and vncertaine: and therefore the Scholler must take the more paines to remember it.

But to this purpose, for the exact getting of the Greeke Testament, if there were a perfect verball Translation, according to the manner of the interlineall (that so out of that the scholler might daily practise to reade the Greeke) this must needs make him exceeding ready, without danger of any missing, either of the phrase, or misplacing the words: or in stead of such a perfect verball Translation, if you take the ordinarie interlineall Translation; and where it doth not sufficiently expresse the force of the Greeke words, there setting downe the different words in the Margent, as they are in the best Translations, you shall finde it very profitable. Or if you will, you may take *Bezaes* Translation, and set the verball in the Margent, where *Beza* differeth from it. The difficult *Radices* would also be set in the Margent.

Spond. It is very like that this would make them very perfect in the words of the Text: but yet this verball translation would not serue for the manner of construction, or the parsing of it; like as the Grammaticall translations did in the Latine.

How to cast the Greeke into the Grammaticall order. **Phil.** By this time, when they know the words, and the meaning, they will be able to cast them into the Grammaticall order of themselves; and so all that labour is supplied for construing and parsing: for euen as they cast and dispose the Latine into the naturall order; so they may the Greeke.

 *How any who haue but a smattering, may proceed of themselves in the Greeke Testament.* **Spond.** Then that must needs follow which you affirme; that by daily practice of reading the Greeke out of such a translation, they may be exceeding perfect in the Testament; and that after that they are a little entred, they may goe on of themselves in it: and so likewise all others by the same reason, who haue any smattering in the Greeke, as all such Ministers who are desirous hereof, may grow to great

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great readinesse and perfection in it by themselves, through such a Translation.

Phil. It is most certaine: for there is the very same reason in it that is in the Latine; and this I finde that a child of nine or ten yeere old, being well entred, shall be able only by the helpe of the translation, to reade of himselfe an easie Author, as *Corderius*, or *Tullies* sentences, as fast out of Latine into the English, or the English into the Latine, as the Latine is ordinarily read alone, after he hath read it ouer once or twice: to be able to reade you thus, in the space of an houre, a side of a leafe or more, of that which he neuer saw before: And by oft reading it ouer, to haue it almost without book, if he vnderstand the matter of it.

Spond. But if they should vse the very Interlineall of *Arias Montanus*, as it is: I meane the Greeke and Latine together; might they not as well learne by that, as hauing them so seuerally, the Greeke in one booke, the Latine in another? *This cannot be so well done, by the Interlineall, or hauing the Greeke and Latine together, as by hauing them separate. Experience.*

Phil. No in no wise. This will appeare most euidently to any who shall make triall, how much sooner and more surely they will learne, and keep that which they learne, by this meanes of hauing the bookes separate.

The reason also is euident; because when the bookes are so seuered, the minde beates out the words, and makes them its owne: yea, and also imprints them; and doth vse the Translation but onely as a Schoolemaster, or a Dictionary, where it is not able to finde out the words of it selfe; and also to try after, that it hath gone surely. But when both are ioyned together, as in the Interlineall, the eye is as soone vpon the one as the other: I meane, as soone vpon the Latine as vpon the Greeke; and so likewise vpon the Greeke as vpon the Latine, because they are so close ioyned one vnto the other. So that the book, in stead of being a Master to helpe onely where it should, where the mind cannot study it out, it becommeth a continuall prompter, and maketh the minde a truant, that it will not take the paines, which it should. *The Interlineall is continually a prompter to the scholler, and a deceiuer of the minde in stead of a Master, vntlesse it be used with great wisdom.*

How

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This euill cannot
be prevented
amongst schol-
lers.

How this euill can be prevented amongst schollers, ha-
uing both together, I doe not possibly see. For, whether they
be to get it themselves, or to be examined; yet still will their
eye be vpon the helpe, where it should not be.

How men of un-
derstanding may
use the Interli-
neall.

Indeed this I grant, that the Interlineall translation may
be a worthy helpe for a man of iudgement or vnderstan-
ding; who can so moderate his eye, as to keepe it fixed
vpon either Greeke or Latine alone, when he would beat the
other out of it; as vpon the Greeke onely, when he would
construe, or reade it into Latine; or on the Latine onely, when
he would reade it into Greeke, and so can vse them as was
said, without hindring the minde to study and beat out,
or to remember: Though the wisest shall find it very hard
to vse it in this sort, but the eye will be where it should not;
vlesse he vse this course, to lay a knife, or a ruler, or the
like, on the line which he would not see, and so remoue it
as neede is. Thus he may vse it both for the Greeke and
Hebrew.

Spond. It stands with great reason. Well then, the way be-
ing so ready and plaine, they are vtterly vnworthy so great a
benefit, who will not take paines in so easie a course.

How the schol-
lers may proceed
in other Authors.

But if I would haue my schollers to proceed in other
Greeke Authors, what courses should I then take: though I
cannot doubt, but being onely thus entred in the Testa-
ment, that they will be well accepted in the Vniuersitie, and
goe forward speedily?

Phil. If you traine them vp thus first in the Testament,
they will goe forwards in others with the smaller helpes.
But if you would haue them to begin in other Greeke Au-
thors; I take the very same helpe of translations, either ver-
ball or Grammaticall, to be the most speedy furtherance,
so that there be a diligent care of propriety in translating,
and of variety set in the Margents; to vse them in all things
as in the Greeke Testament, and in the Latine Authors men-
tioned.

Spond. But how shall we do for such translations of those
Greeke Authors?

Phil.

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Phil. In stead of reading lectures to them, you may thus
translate them their Lectures daily, either in Latine or Eng-
lish; and cause them then either to seeke them out of them-
selves by their translations, Grammars and Lexicons: Or
reading them first vnto them, cause them to make them per-
fect hereby.

By this labour of translating, you shall finde your selfe to
profit very much in this knowledge of the Greeke, and be
greatly eased in your paines.

Spond. But be it so, that I am not able to translate thus;
as he had need to be a good Grecian who should translate
in such manner: what then should I do?

Phil. If you be able to reade the Author truely vnto
them, and profitably; then may you also translate it thus:
you may haue helpe by such Translations as are extant, to
giue you much light. But it were much to be wished, that
to this purpose, some skilfull Grecians would translate
some of the purest Authors in this manner. As namely, I-
socrates, Xenophon, Plato, or Demosthenes, or some parts of
them, which might seeme most fit for schollers; only to be
for this purpose, of getting the Greeke. To begin with the
easiest of them first. All painfull students would be found to
profit exceedingly, and to become rare Grecians in a little
time.

The benefit of
such translations
of some of the
purest Authors
performed by
skilfull Greci-
ans.

Thus they might goe on, vntill they were able to reade
any Greeke Author of themselves, with such helpes as are
extant.

In the meane time, you may vse such Authors as are so
translated, or which come the neere vnto them; of which
sort are those Fables of *Aesop* translated in the Argentine
Grammar, and others which I shall shew you in the manner
of parsing.

As the Fables
translated in the
Strasbourg
Grammar.

Spond. For the parsing then, what way may I vse?

Parsing in
Greeke.

Phil. I haue shewed you this in part: as the noting and
causing your Schollers to write euery hard word, shew-
ing what examples they are like, the speciall rule, and
so the other helpes as they are in the Latine, by casting
words

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words into the Grammaticall order.

More speciall helps for them, who are not acquainted with *Camdens* Grammar.

Helps for con-
struing and par-
sing.

Praxis præcep-
torum Gram-
matices Ante-
signani.
Berket on Ste-
phens Catech.
printed by We-
chelus, an.
1604.

M. Stockwoods
Progymnasma
scholasticum
ex Anthologia
Henrici Ste-
phani.

1 They may vse the *Praxis Præceptorum Grammatices* of *Antesignanus*, set downe in the end of *Cleonards* Greeke Grammar; wherein is both an Interlineall verball translation, such as I spake of; and also a parsing of every word familiarly and plainly, much according to the manner of parsing of Latine, which I shewed you; which may be a good direction for parsing.

2 *Berkets* Commentary vpon *Stephens* Catechisme, parsing every word according to *Cleonard* in folio, is found to be a speedy helpe.

3 *M. Stockwood* his *Progymnasma scholasticum*: wherein is also a Grammaticall practice of sundry Greeke Epigrams gathered by *H. Stephens*, hauing a double translation in Latine (the one *ad verbum*, the other in verse) and also a varying of each Epigram in Latine verse by diuers Authors. And lastly, an explanation or parsing of every hard word set in the Margent, or vnder each Epigram in manner of a Commentary. In it also the Greeke Text is set downe both in Greeke Characters, and also in Latine letters interlineally, directly ouer the head of the Greeke words; of purpose for the easie entering and better directing of the ignorant.

The Commentary in it for parsing, may be also a good direction, for parsing in the shortest manner by pen or reading.

The best and fit-
test Authors for
Poetry, and most
easie.

Theognis.
Phocilides.
Hesiod with
Ceporine and
Melancthon.

Besides these, for Poetry, we may take these Authors, which are easie and plaine by their helps mentioned:

1 *Theognis* his sentences with the other Poets ioyned with him: as namely, *Phocilides* with the Latine translation and notes, set forth by *Sylburgius*; which is very notable to enter young Schollers into Poetry, for making a verse.

2 *Hesiod* his *Opera and Dies*, with *Ceporine* and *Melancthon* Commentaries set forth by *Iohannes Frisius Tigurinus*,

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gurinus, and the new translation of it, *ad verbum*, by *Erasmus Schomidt*, Greeke professour at Wittenberge, printed 1601.

3. *Homer* with *Eustathius* Greeke Commentarie may *Homer* with easily be read after these (especially after the Commenta- *Eustathius* rie on *Hesiod*; which may be as an introduction to it) by the helpe of the verball Latine translation of *Homer*: and the words of Art, belonging to Grammar set downe in Greeke, in *M. Camdens* Grammar.

Moreouer, these directions following will be most speedie helps for all the Poets:

To haue in readinesse some briefe rules of the chiefe figures, and dialects: as those which are in Master *Camdens* Grammar; so to be able to referre all Anomalies in Greeke vnto them. Those with the *verba anomala*, and the particular dialects, according to each part of speech, set downe in the end of *Camden*, may resoluue most doubts: for Anomalies and speciall difficulties which you cannot find otherwise, you may find many of them set Alphabetically together in the end of *Scapula* his Lexicon, where they are expressed fully, and particularly: which you shall proue to be a marvellous readinesse to you.

Spoud. Here are indeed very many and singular helps: most of which, I may truly say as before, that I haue not so much as heard of. But if I would haue my Scholler to write in Greeke, what meanes should I vse then?

Phil. If you meane for the tongue, to be able to write true and pure Greeke, the sure meanes are euen the same, as for writing Latine.

1. The continuall practice of construing, parsing, and reading forth of the translation into the Authors, is making the Greeke continually.

2. To come to the stile and composition, and so for Orthography, to do as for the Latine. As I directed you to giue them sentences in English, translated Grammatically out of *Tullies* sentences, to turne into *Tullies* Latine, whereby both your selfe and they may haue a certaine guide for them

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them to goe surely; so here to giue them sentences or pieces out of the Testament, or out of *Isocrates*, as *ad Demonicum*, or out of *Xenophon* to translate into Greeke, and so to see how neere they can come vnto the Author. Or else, to aske them onely the Latine or English of the Greeke, and to trie how they can turne it into Greeke first Grammatically, after in composition: or sometimes one way, sometimes the other. And to this purpose also, the translations of some excellent parts of the purest Greeke Authors were most necessary.

By these meanes they might come in time, to be as accurate in writing Greeke for the stile and composition, as in the Latine. For all other exercises in Greeke, I referre you to that which hath beene said concerning the Latine, the reason and meanes being the like.

How to write
faire.

Or if you meant for writing the Greek hand faire, most exquisite copies constantly followed, as in the Latine and English, and practice, shall bring them vnto it. But for this, I likewise referre you to that which was said concerning the way of writing faire.

Verifying in
Greeke.

Spond. But what say you for verifying in Greeke, for that you know to commend the chiefe Schooles greatly?

Phil. As I answered you before, so I take the meanes to be in all things the same, as for verifying in Latine; except that this is more easie, because of the long and short vowels so certainly knowne. To be very perfect in the rules of verifying; in scanning a verse. To learne *Theognis*, that pleasant and easie Poet without booke, to haue store of Poeticall phrase and authorities: which is the speediest and surest way: And so to enter by turning or imitating his verses, as in Latine. But herein as in all the rest, I do still desire the helpe of the learned, who can better shew by experience the shortest, surest, and most plaine wayes.

A Caueat for
the time be-
stowed in such ex-
ercises of writ-
ing in Greeke.

Notwithstanding, let me heere admonish you of this (which for our curiositie wee had neede to bee often put in minde of) that, seeing we haue so little practice of any exercises to be written in Greeke, we do not bestow too much

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much time in that, whereof we happely shall haue no vse; and which therefore we shall also forget againe: but that we still imploy our precious time to the best aduantage in the most profitable studies, which may after do most good to Gods Church or our countrey.

Spond. Your counsell is good: yet repeate me againe a briebe of the principall of these helps for my memorie sake.

Phil. This was it;

1. To make your Schollers very perfect in the Grammar, chiefly Nounes and verbes; that they may be able to proue and parallel euery thing by a like example, or at least to turne to them readily.
2. To haue the Greeke *Radices* by the meanes mentioned.
3. Continuall vse of most accurate verball or Grammaticall translations; and in the meane time to make them perfect in the Testament, by daily vse of our ordinarie translations, so as was shewed, by reading the Greeke out of them ouer and ouer.
4. Helpe of the best Commentaries and Grammaticall practices in the booke mentioned.
5. To be ready in the dialects and the common figures for the Poetry.
6. Noting all the difficulties, and running oft ouer them as in the Latine; and so all other helps of vnderstanding the matter first, and the rest mentioned generally.



CHAP. XXI.

How to get most speedily the knowledge and understanding of the Hebrew.

Spond.

BVt what say you, for that most sacred-tongue, the Hebrew? How, I pray you, do you think, that that may be attained, which you mentioned, that students may come so soone to the vnderstanding of it?

Phil. This may be obtained the sooner, because we haue it all comprised, so farre as is necessarie for vs to know, in that one sacred volume of the old Testament. Also because the principall rootes of it are so few, the matter so familiar, as which euerie one of vs ought to be acquainted with. The Nounes haue so little varying or turning in them.

And finally, for that we haue such singular helps for the vnderstanding of it (as the Interlineall verball translation, and the translations and labours of others, which beat out the propriety, force and sense of euery word and phrase) like as in the Greeke Testament, that nothing can be difficult in it, to the good heart, who will vse the meanes which the Lord hath vouchsafed, and will seekē this blessing, from his Maiesty.

Spond. Surely, he is vtterly vnworthy of this heauenly treasure, who will not seekē and beg it from the Lord, and dig deepe for it: I meane, who will not vse any holy meanes, for the obtaining of it; and much more the courie being so short, plaine and direct, as you say. But I intreat you to trace me out the shortest way.

Phil. The way, so farre as yet I haue beene able to learne, is wholly set downe already in the manner of getting the Latine and the Greeke. But to make a brieue rehearsall,

1. For

The knowledge of the Hebrew may be the soonest gotten, and why.

1 For them who would be more accurate Hebricians for the beating out of euery tittle, they are to haue the Grammar very accurately, and that by the like meanes euen as the Greeke and the Latine.

But for those who only desire the vnderstanding of it, and to be skilfull in the text, the chiefe care must be, that they be made perfect in some few principall rules of Grammar of most vse. Also in declining and coniugating the examples set downe in the booke, and in the seuerall terminations of Declensions, Numbers, Moodes, Tenses, Persons, to be able in them in some good manner to giue Hebrew to Latine, and Latine to Hebrew, and to run the terminations in each; at least to giue the Latine to the Hebrew perfectly. And so in the seuerall Pronounes, Aduerbes, Coniunctions to do the like; I meane, to giue Latine to the Hebrew, to haue them very readily, seeing they are but few, and sundry of them of continuall vse.

Spond. But what Grammar would you vse?

Phil. *Martinus* of the last Edition, with the *Technologia* adioyned to it, I take to be most vsed of all the learned, as most methodicall and perfect; although *Blebelius* is farre more easie to the young beginner, as much more answering to our Latine Grammar; and made so plaine of purpose by questions and answers, that any one of iudgement may better vnderstand it, and goe forward with delight: so as it may be a notable introduction or Commentary to *Martinus*, who had need of a good Reader, to learne to vnderstand him perfectly.

Both read together, must needs be most profitable; *Martinus* for method & shortnesse, *Blebelius* for resoluing and expounding euery obscuritie: yet euery one who hath learned a Grammar, may best vse the same, because that is most familiar to him.

But for them who are to begin, or to teach others, they may take the easiest first, that the learner may no way be discouraged; and after, others as they shall thinke meete, or which shall be found most profitable, by the iudgement of

1 The Grammar to be gotten most exquisitely of them who desire to come to perfection in the Hebrew. Some chiefe parts for others who only desire the vnderstanding.

Grammars to be used. *Martinus* with his *Technologia*. *Blebelius* accounted most plaine and easie.

The seuerall points in *Martinus* you may find in *Blebelius* by the Table in the end of *Blebelius*.

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the greatest Hebricians. This I think to be the surest aduice; and by comparing of Grammars together, euer to beate out the sense and meaning.

Spond. What is your next meanes?

The second principall means, the perfect getting of the Radices.

Manner of committing the Radices to memory.

Phil. The getting of the Hebrew roots, together with the Grammar, euery day a certaine number. Hereunto the *Nomenclator Anglolatins-Grecus-Hebraicus*, mentioned before, if it were so finished, might be a notable introduction.

For the manner of committing the *Radices* to memory, I shewed it before: yet here to speake of it a little more fully, first to helpe our remembrance by some of the chiefe helpes of memory; as by comparing in our meditation the seuerall words in the Hebrew, with what words they are like vnto, either in the English, Latine, or Greeke, which words either doe come of them, or sound like vnto them, or with some other root in the Hebrew, wherewith they haue affinity: That so soone as we see the Hebrew roote, the other word which we would remember it by, coming to our minde; the vnderstanding or meaning of the Hebrew roote may also come to minde with it.

Examples of helping memory in the Hebrew.

As for example, to begin in the first *Radices*, & to giue some light in two or three; *אָבָא* & *אָבָא* *puber*, or *pubertas*, may be remembered by *אָבָא*, *pubertas*, and by *אָבָא*, or *ephebe*, in Latine coming of it, signifying the same: as *Postquam excessit ex ephebis Terent.* Also *אָבָא* may be remembered by the moneth *Abib* in the Scriptures, which was amongst the Iewes *mensis pubertatis*, in quo seges terra Canaan protrudebat spicas, *אָבָא* *Perijt*, may be remembered by *Abaddon* in the *Apocalyps*, called in Greeke *Apollion*, the destroyer, or destruction; the angel of the bottomlesse pit. *אָבָא* *voluit, acquiescit*, or *bene affectus est in aliquid, ut pater in filios*: It may fully be remembered by *Abba* Father, coming of *אָבָא* *pater*: and so the word *אָבָא* in Greeke, as *Abbas*, an Abbot, *quia Abbas erat pater totius societatis*. And *Anus* seemes to come of the same. By any of these we may remember the roote.

Thus we may remember very many of them by the helpe of *Auenars* Dictionary (as I shewed) or by our own meditation;

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tion; euen from the words comming of them indeed, or in shew, obserued according to certaine rules which *Auenarius* giueth in the beginning of his Lexicon.

The reason hereof also is most euident; for that this is the mother tongue of all tongues, and was the only tongue, vntil the cofounding of the tongues at *Babel*: in which confusion, some words were changed altogether, in others, the significations were altered, & many haue bin depraued and corrupted by continuance and succession of time. Therefore as this tongue is to be honored, so this diligence in comparing and deriuing other tongues, must needs be of exceeding great profit many wayes: and amongst other, for this very purpose of conceiuing or committing to memory, and retaining the Hebrew more surely, by other words better knowne to vs.

Other words which cannot be remembered thus, yet may be remembered by the learned, by something which they sound like vnto, in one of the three tongues; So that we forget not to animate that which we remember by: that is, to conceiue of it in our minde, as being liuely and stirring; like as we noted before in the Greeke.

The rest of the roots besides these, will be but few: and being noted with a line with a blacke lead pen (as was said) or any marke, and oft run ouer, they may soon be gotten.

Besides these, some marke would be giuen vnder euery deriuatiue, in each roote, which doth differ much in signification from the *Radix*, and cannot be remembered well by the *Radix*, nor how it may be deriued from it.

Spond. Such a *Nomenclator* as you speake of, must needs be a rare and speedy helpe to all the tongues, if it were well gathered by some very learned and iudicious Hebrician. But in the meane time, what abbridgement would you vse for getting these *Radices* of the Hebrew?

Phil. The Epitome of *Raguine* I take to be most common: The best Epitome but *Buxtorphius* his abbridgement (going vnder the name of *Polanus*) must needs be the best in all likelihood; as hauing had the helpe of that and all other, and gathered by great iudgement,

The Hebrew the mother tongue most ancient and worthy. Others deriued from it. The benefit of diligence in comparing the tongues.

How other words may be remembered, which cannot be so deriued.

The hardest rootes which seeme to haue no affinitie. To marke out also the harder deriuations in the Hebrew.

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This is not fully
finished.

I haue seene a draught of another, much shorter then them both, collected by comparing *Pagnine*, *Auenar*, and others; shewing also for most part how the Hebrew deriuatiues, which are more obscure, are deriued from the *Radices*, giuing at least a probable reason for them: and also in sundry, shewing the agreement and manner of the deriuation of the tongues, one from another, and the affinity of many of them; to helpe the memory with the speedy and sure getting of all.

Spoud. It were great pitie, but that that should be perfected; for the benefit of it must needs be very great. But might there not be such a device, of contriuing all the Hebrew roots into continued speeches; and so learning them by studying them out of verball translations, as you shewed for the Greeke?

The way might
be more compen-
dious by the
rootes reduced
to Classes.
By the Dictiona-
rie alone they
might be gotten
in a short time.

Phil. Yes vndoubtedly, it might easily be accomplished by some exquisit and painfull Hebrician, to make this labour yet much more compendious: Although I do not doubt, but any indifferent memory might, in the space of a twelue moneth or lesse, get all the Hebrew *Radices* very perfectly, by the former meanes of *Buxtorphius* or *Pagnines* abbridgement alone; spending but euery day one houre therein. And when they were once gotten, they were easily kept by oft repetition, running over the hardest, being marked out; and by daily practice in reading some Chapters; though much more easily, by having the heads reduced to such classes, and the oft running over them.

I haue heard moreover of all the *Radices*, with their Primitive significations alone, drawne into a very little space; which being well performed, must needs be a notable furtherance.

Spoud. What is your third helpe?

The third helpe,
perfect verball
translations, and
continual pra-
ctice of them.

Phil. The perfect verball Translations written out of *Arias Montanus*, by conferring with *Iunius* and our owne Bible, specially our new translation, and setting the diuers readings in the margents with a letter, to signifie whose the translations are, and also euery hard *Radix* noted in the

margent,

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margent, as now sundry of them are; with references to them by letters or figures, as I shewed for the Greeke: these being vsed as the English translations, for getting the Latine, and as the Latine or English for the Greeke, will be found about all that we would imagine:

And that after this manner,

First, as I said for the others, by reading ouer the translations, to vnderstand the matter.

Secondly, learning to construe the Hebrew into the Latine exactly, and backe againe out of the translation into Hebrew; looking onely on the translation, to meditate and beate out the Hebrew. This helpe vnderstanding, apprehension, memory, and all (as I said) to haue the text most absolutely.

The manner of
using these ve-
peated.

Lastly, beginning with the easiest first (as in the other tongues) as either some part of the History (as namely *Genesis*, the books of *Samuel*) or else the *Psalmes*; and therein specially the hundred and nineteene *Psalme*, as most plaine of all other: or rather to begin with the *Praxis* vpon the *Psalmes*, the first, the five and twentieth, and the threescore and eighth, set down in the end of *Martinus* Grammar printed by *Raphaengius*, Anno 1607. which will both acquaint the learner with the vnderstanding of *Martinus*, and set him in a most direct and ready way, by the other helpe.

For the certainty of this, besides that the reason is the very same with the Latine, and like as I said for the Greeke also, I haue moreover knowne this experience in a childe vnder fiftene yeeres of age; who besides all kinde of studies and exercises, both in Latine and Greeke, as those mentioned before, and his daily progresse in them, had within the space of lesse then a yeere, gotten sundry of the principall and most necessary rules of Grammar: Also a great part of the *Radices* in *Buxtorphius*, though he spent not therein about two houres in a day. And besides all this, he had learned about fourteene or fiftene *Psalmes*: wherein he was so ready, as that he was able not onely to construe or reade the Hebrew into the Latine; but also out of the bare

Experience of
this for assu-
rance.

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bare translation, to read the Hebrew backe againe, to shew euery *Radix*, and to giue a reason in good sort for each word, why it was so. Of this hath been tryall by learned and sufficient witnesses.

The which experience with the daily trials of reading the Latine so exactly and readily out of the English, and getting it (as it were without booke) by that practice, do fully assure me, that by this daily exercise the very originals of the Hebrew may be made as easie and familiar as the Latine is; yea, in time with continuall practice, to be able to say very much of it without booke: as I shewed before for the Greeke. And what Student, especially of Diuinity, canauer bestowe some part of his time in a more pleasant, easie and happy study? when there will be no more but reading ouer and ouer with meditation, and still to be reading the words and wisdom of the Highest; in whose presence he hopes to dwell, and to heare the same sweet voice in the Temple in heauen eternally.

Spond. By these means, it seemeth to me that any tongue may be gotten speedily.

Phil. Yea verily, I doe so perswade my selfe. Forseeing (as I said) that there is no more in any tongue, but words and ioyning of those words together; therefore the words being first gotten, chiefly by being contriued into continued speeches, and those so learned out of such verball translations: secondly, some few rules of them being knowne: thirdly, continuall vse of such translations; would make any tongue to be vnderstood and learned very soone, so farre as I can conceiue.

Spond. Howsoeuer this be, which seemeth indeed most probable; yet I take it, there can be no doubt of this, but that in euery countrey of the world, the Latine, Greeke, and Hebrew may be attained by the same meanes: which three are enough (yea the two last alone sufficient) to know God and Iesus Christ to eternall life: and that so by the knowledge of the Originals, men may haue a certaine knowledge of the eternall Word of the Lord.

Phil.

A student cannot be better im-
played then in
thus imprinting
the originals in
his heart, if he
haue leisure.

It seemeth that
any tongue may
be gotten thus.

These tongues,
Latine, Greeke,
and Hebrew may
be gotten in each
Nation, by these
meanes of tran-
slations in their
owne tongues.

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Phil. I can see no reason at all to the contrary, but that these our Latine Classicall Authors being translated Grammatically into other tongues, by some who are learned amongst them, the Latine may as well be learned thereby by them out of their translations, in their owne tongues, by such helps of rules as haue been mentioned, or the like, as out of translations in our English tongue. Secondly, the Latine tongue being once gotten, the getting of the Greeke and Hebrew are the very same vnto them which they are to vs.

Or otherwise, the Greeke and Hebrew but translated so alone, into the seuerall tongues of each Nation (I meane verbally) they might as easily, if not more easily, be learned in each countrey out of them, as out of the English or Latine; and the sense or meaning also, if in euery difficult place, or where the words seemed to be out of order, it were set in the Margents ouer against them.

The same I say for our English; into which the Hebrew, in most places translated *verbatim*, doth keepe a perfect sense, and might be learned out of it. Also the most absolute fulnesse of vnderstanding of the matter in our heads, doth bring words, most readily to expresse it; which I haue oft told you of.

But remember this that I haue said; that the verball translations, for these originals, shall make the learners most cunning in the Text, & in the very order of the words of the Holy Ghost, without danger of any way deprauing, corrupting or inuerting one iota or tittle: though for the Latine, the Grammaticall translations be farre more profitable, as we haue shewed.

Spond. Are these all the directions that you would giue me herein?

Phil. These are all which yet I know.

Spond. By these then it seemeth that you are fully perswaded that this holy tongue may be obtained.

Phil. Yea vndoubtedly, so much as shall be requisite for vs, by obseruing withall those generall rules set downe for the

Greeke or He-
brew most easily
learned by per-
fect translations
in each tongue.

Of the vse of
perfect verball
translations for
getting the
originals.

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the getting of the Latine; and chiefly that, of making markes vnder euery hard word in each page, without mar-
ring our bookes; and to runne oft ouer those.

Observation re-
peated how much
and what to
learne in euery
book.

But herein it is necessary that I put you in minde againe, of that which I admonished you of in the Greeke; that your scholler learne so much onely, as either the present time re-
quires: I meane, whereof he may haue good vse presently, or else when he shall proceed to higher studies in the Vni-
uersities, or to other imployments. And for other specula-
tiue or more curious knowledge in Quiddities, either to cut
them off altogether, from hindring better and more needfull
studies, or to reserue them to their due time and place; or to
leauie them onely to them who shall giue themselves wholly
to these studies, to be readers in the Vniuersities, or for like
purposes; as, the learning of the musicke and Rhetoricall
accents: the *Prosodia metrica*, and the like.

Spond. What is then the summe of all?

Phil. For them who desire to be exact Hebricians, to be
very perfect in the Grammar; for them who desire but only
the vnderstanding, to haue,

1 Some necessary rules, and principally examples of
Nounes and Verbes very readily.

2 The *Radices*.

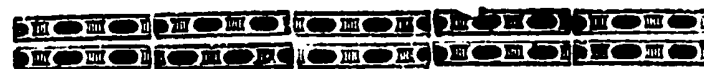
3 Continuall vse of verball translations, or others; as in
the Greeke.

4 Oft running ouer the hardest words.

But these, as all other things, I write vnder correction, and
with submission and desire of better iudgement.

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CHAP. XXII.

*Of knowledge of the grounds of Religion and
training up the Schollers therein.*

Spond.

NOW that we haue thus gone thorow all the way of
learning, for whatsoever can be required in the
Grammar schooles; and how to lay a sure founda-
tion, both for the Greeke and the Hebrew, that
they may be able to go on of themselves in all these by their
own studies: it remaineth that we come yet to one further
point, and which is as it were the end of all these. That is,
how schollers may be seasoned and trained vp in Gods true
Religion and in grace; without which all other learning is
meerely vaine, or to increase a greater condemnation. This
one alone doth make them truly blessed, and sanctifie all
other their studies.

*Schollers to be
trained up in
Religion.*

Moreouer, they being taught herein in their youth, shall
not depart from it when they are old. I intreat you there-
fore to shew me so shortly as you can, how schollers may be
taught all those things which were contained in the note:
As,

1 To be acquainted with all the grounds of religion and
chiefe Histories of the Bible.

2 So to take the Sermons, at least for all the substance
both for doctrines, proofes, vses; and after to make a rehear-
fall of them.

3 Euery one to begin to conceiue and answer the seuerall
points of the Sermons, euen from the lowest fourmes.

These are matters that I thinke are least thought of in *This most negle-*
most schooles, though of all other they must needs be most *etc. in schooles,*
necessary, and which our lawes and iniunctions doe take

prin-

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principall care for; and that the schoolemasters, to these ends, be of sincere religion.

*The popish
Schoolemasters
shall rise up
against vs.*

Phil. I feare indeed that it is as you say, that this is ouer- generally neglected. And herein shall the popish Schoole- masters rise vp in iudgement against vs, who make this the very chiefe marke at which they aime, in all their teaching; to powre in superstition at the beginning, first to corrupt and deceiue the tender minds.

But to returne vnto the matter, how they may be thus trained vp in the feare of the Lord; I shall set you downe the best manner, so neere as I my selfe haue yet learned, following the order of these particulars mentioned.

*How to teach
them the Cate-
chisme, and
when.*

1 For being acquainted with the grounds of Religion and the principles of the Catechisme; Euery Saturday before their breaking vp the schoole (for a finishing their weekes labours, and a preparatiue to the Sabbath) let them spend halfe an houre or more in learning and answering the Catechisme.

To this end, cause euery one to haue his Catechisme, to get halfe a side of a leafe or more at a time; each to be able to repeate the whole. The more they say at a time and the oftter they runne ouer the whole, the sooner they will come to vnderstanding. This must be as their parts in their Accedence.

*Manner of exa-
mining Cate-
chisme.*

In examining, first your Vsher or Seniors of each fourme may heare that euery one can say. Afterwards, you hauing all set before you, may poase whom you suspect most carelesse.

1 Whether they can answer the questions.

2 In demanding euery question againe, to stand a little on it, to make it so plaine and easie, as the least child amongst them may vnderstand euery word which hath any hardnesse in it, and the force of it.

Let the manner of the poasing be as I shewed for the Accedence. The more plainly the question is drawne out of the very words of the booke, and into the moe short questions it is diuided, and also examined backward and forward, the sooner

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sooner a great deale they will vnderstand it, and better remember it.

Herein also to vse all diligence to apply euery piece vnto them, to whet it vpon them, to worke holy affections in them; that each may learne to feare the Lord and walke in all his commandements. For, being in their hearts and practice, it will be more firmly kept. This also must be remembered for all that followeth.

2 For the Sabbaths and other dayes when there is any Sermon, cause euery one to learne something at the Ser- *Taking notes, or
writing sermons.*

1 The very lowest to bring some notes, at least three or foure. If they can, to learne them by their owne marking; if not, to get other of their fellowes, to teach them some short lessons after. As thus: Without God we can doe nothing. All good gifts are from God: or the like short sentences; not to ouer-load them at the first.

To this end, that the Monitours see, 1 That all be most attentive to the Preacher.

2 That all those who can write any thing, or do but begin *2 All who can
to write ioyning hand, doe euery one write some such notes, write to take
or at least to get them written, some fiue or sixe or moe as notes.
they can, as I said, to be able to repeat them without book,
as their other little fellowes.*

But herein there must be great care by the Monitours, that they trouble not their fellowes, nor the congregation, in as- *Comeat of any
king notes, or stirring out of their places to seeke of one ano- noise or disorder
ther, or any other disorder; but to aske them after they are in gathering
come forth of the Church, and get them written then. notes.*

3 For those who haue been longer practised herein, to set *3 The higher to
downe, 1 The Text, or a part of it. 2 To marke as neere as set downe parts
they can, and set downe euery doctrine, and what proofes of the Sermon
they can, the reasons and the vses of them. more orderly.*

4 In the highest fourmes, cause them to set downe all the *4 I: all the high-
Sermons. As Text, diuision, exposition, or meaning, do- est fourmes to set
ctrines, and how the seuerall doctrines were gathered, all the downe all the sub-
proofes, reasons, vses, applications. I meane all the substance stance exactly.
and*

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and effect of the Sermons: for learning is not so much seen, in setting downe the words, as the substance.

✍
Manner of noting, for helping understanding and memory.

✍
Helps for memory in the Margent, and for understanding.

And also for further directing them, and better helping their vnderstanding and memories, for the repetition thereof; cause them to leaue spaces betweene euery part, and where need is, to diuide them with lines. So also to distinguish the seuerall parts by letters or figures, and setting the summe of euery thing in the Margent ouer-against each matter in a word or two. As Text, Division, Summe.

First Obseruation, or first Doctrine, Proofes, Reasons 1. 2. 3. Vs 1. 2. 3. So the second Obseruation or Doctrine, Proofes, Reasons, &c. so throughout. Or what method so euer the Preacher doth vse, to follow the parts after the same manner, so well as they can.

✍
To leaue good Margents.
To set downe quotations as they are spoken.
To set downe the heads of all in the Margents after.
Benefit of this.

Direct them to leaue good Margents for these purposes: and so soone as euer the Preacher quotes any Scripture, as he nameth it, to set it in the Margent against the place, lest it slip out of memory.

And presently after the Sermon is done, to runne ouer all againe, correcting it, and setting downe the summe of euery chiefe head, faire and distinctly in the Margent ouer-against the place, if his leisure will suffer.

By this helpe they will be able to vnderstand, and make a repetition of the Sermon, with a very little meditation; yea to doe it with admiration for children.

After all these, you may (if you thinke good) cause them the next morning, to translate it into a good Latine stile, in stead of their exercise the next day (I meane, so many of them as write Latine) or some little piece of it according to their ability.

✍
To turne it after into Latine for the next dayes exercise.

✍
Or to reade it into Latine ex tempore.

Or rather, (because of the lacke of time, to examine what euery one hath written) to see how they are able out of the English, to reade that which they haue written, into Latine, *ex tempore*, each of them reading his piece in order, and helping others to giue better phrase and more variety, for euery difficult word; and so to runne thorow the whole.

This

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This I finde that they will begin to do, after that they haue ^{experience how} been exercised in making Latine a twelue moneth or two, if ^{soone they will} they haue bin rightly entred, and well exercised in *Sententie* ^{doe this.} *Pueriles*; especially in the diuine sentences in the end thereof, and in *Corderius* with other books & exercises noted before, chiefly by the practice of reading out of the translations.

Spoud. But when would you examine these?

Examining the Sermons.

Phil. For the reading into Latine, I would haue it done the next day at nine of the clocke, for their exercise, or at their entrance after dinner; that so they might haue some meete time to meditate of it before: and for examining of it in English, to doe it at night before their breaking vp, amongst them all shortly, or before dinner.

Herein also some one of the higher sournes might be appointed in order to make a repetition of the whole Sermon ^{One to make a short rehearfall of the whole first.} without book, according as I shewed the manner of setting it down; rehearsing the seuerall parts so distinctly & briefly, as the rest attending may the better conceiue of the whole, and not exceed the space of a quarter of an houre.

After the repetition of it, if leisure serue, the Master may ^{To aske questions of all things difficult.} aske amongst the highest some few questions, of whatsoeuer points might seeme difficult in the Sermon; or by questions, as I haue said, they will come to vnderstand any thing.

Next to appose amongst the lowest, where he thinkes ^{To cause the least and all sorts to repeat their notes.} good, what notes they took of the Sermons, and cause them to pronounce them; and in appoising to cause them to vnderstand, by applying all things to them in a word or two. Thus to goe thorow as time shall permit.

Spoud. This strict examining will be a good meanes to make them attentive.

Phil. It will indeed; so as you shall see them to increase ^{Benefit of this strict examining.} in knowledge and vnderstanding aboue your expectation: And besides it will keepe them from playing, talking, sleeping, and all other disorders in the Church. To this end therefore poase diligently, all those whom you obserue or suspect most negligent, as I haue aduised: then you shall haue them to attend heedfully.

T

Spoud.

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Spond. But how will you cause them to be able so to repeat the Sermon? Me thinks that should be very difficult.

How they may be able to repeat the whole sermons without booke.

Phil. The schollers will do it very readily, where the Preachers keep any good order; when they haue so noted euery thing as I directed before, and set downe the summe in the margent. For then, first meditating the text to haue it perfect: secondly, meditating the margents to get the summe of all into their heads, and the manner how it stands: thirdly, obseruing how many doctrines were gathered, and how, what proofes, how many reasons and vies of euery doctrine; they will soone both conceiue it, and be able to deliuer it with much facilitie after a little practice.

Principall helpes for it.

But herein the principall helpes are vnderstanding, by getting the summes, and margents; obseruing the order, and constant practice. Vnderstanding will bring words: practice perfection.

Helpe of notes for assurance.

If those who are weaker or more timorous, haue their notes lying open before them, to cast their eye vpon them here or there where they stick, it shall much embolden them, and fit them after to make vse of short notes of any thing: I meane of the brieue summe of that which they shall deliuer.

Spond. These are surely very good exercises for the Saturday for catechizing, and the dayes after the Sermons for repeating of the Sermons: but would you haue no exercises of religion at all in the other dayes of the weeke?

Phil. Yes. As there is no day but it is the Lords, and therefore it & all our labours to be consecrated to him by a morning and euening sacrifice, I meane prayer and thanksgiving morning and euening; so there would no day be suffered to passe ouer, wherein there should not be some short exercise or lesson of religion: which is both the chiefe end of all other our studies, and also that, whereby all the rest are sanctified. And to this end, one quarter of an houre or more might be taken euery euening before prayer, though they were kept so much the longer, that it might not hinder

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der any other of their daily studies: Although in this, no losse will euer be found, to any other study, but the Lord will blesse so much the more; That also to be in such a course as none could any way dislike, and which of all other might be both most sure and profitable.

Spond. What such a course can you find which is so profitable, and which all must needs so approue of, which might be so short?

Phil. To goe thorow the History of the Bible, euery day a historie, or some piece of a historie: I meane, some few questions of it in order, as the time will permit.

To this purpose, there is a little booke called the History of the Bible, gathered by M. Paget: wherein if you cause them to provide against euery night a side of a leafe, or as you shall think meet, of the most easie and plaine questions; and to examine them after the manner of examining the Catechisme; you shall see them to profit much, both for the easinesse of the history, and the delight which children will take therein.

Euery night to goe thorow a piece of the history of the Bible. Manner of examining the history.

Wherein also if first you shall shew them, or aske them what vertues are commended in that History; what vices are condemned; or what generals they could gather out of that particular; or what examples they haue against such vices, or for such vertues; and thus examine them after the same manner, so going ouer and ouer as the time permits, you shall see them come on according to your desire.

Spond. But me thinks that you would not haue them to take euery question in that booke before them.

Phil. No: I would haue onely those Histories which are most familiar for children to vnderstand, and most to edification; and so those questions only to be chosen. There are sundry concerning the Leuiticall lawes, which are beyond their conceit, and so in diuers other parts. For that should euer be kept in memory, that things well vnderstood are euer most soon learned and most firmly kept: and we should euer be afraid to discourage our children by the difficulty of any thing.

Not to trouble them with euery question.

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Spoud. It is true indeed. And moreover, howsoever it is most certaine that all holy Scripture is profitable, and all to be knowne: yet some parts are more easie, and as milke, meet for the weakest and youngest children to be taught, and which they may vnderstand and conceiue of easily; others are as stronger meate, and more obscure, wherewith they are to be acquainted after. But as in all other learning, so it is here, euery thing is to be learned in the right place. The more plaine and easie questions and places will still be expounders and masters to the more hard and obscure.

Objection, concerning them who would not haue their children taught any religion.

But yet, howsoever I like very well of all this, you know that there are some who would not haue their children to be taught any religion, nor to meddle with it at all.

Phil. There cannot be any such who either loue or know the Gospell of Christ, or regard their owne saluation, or the sauing of their children.

The rest are to be pittied and prayed for, rather then to be answered.

The Popish sort know the necessitie hereof: and therefore they labour principally to corrupt the youth, and offer their paines freely to that end. They shall be the Iudges of all such.

Spoud. But it will take vp ouer-much time from their other learning.

How to deale that this may not binder any other learning.

Phil. I directed you how to cut off all such exceptions: I would take the time to that purpose ouer and beside their ordinarie. It is but mine owne labour, for a quarter or halfe an houre in the day at the most, keeping them a little longer; although if it should be part of the schoole time, there would neuer be found any losse therein.

Spoud. But how will you teach your children civility and good manners? which is principally required in Schollers.

How to teach the schollers civility.

Phil. Religion will teach them manners: As they grow in it, so they will also in all ciuill and good behaviour. The Word of the Lord is the rule and ground of all, to frame their manners by; that is therefore the first and principall meanes.

Secondly,

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Secondly, out of their Authors which they reade, you may still take occasion to teach them manners; some of their Treatises being written of purpose to that end: as *Quintili, Sententia pueriles, Cato, Tullies Offices, &c.*

For the carriage of Youth, according to the civility vsed in our time, and for the whole course of framing their manners in the most commendable sort, there is a little booke translated out of French, called The Schoole of good manners, or The new Schoole of Vertue, teaching Youth how they ought to behaue themselves in all companies, times, and places. It is a booke most easie and plaine, meet both for Masters and Schollers to be acquainted with, to frame all according vnto it; vnlesse in any particular the custome of the place require otherwise.

The Schoole of good manners, or The new Schoole of vertue for civilitie.

Spoud. How would you haue the children acquainted with this?

Phil. The Master sometimes in stead of the History, or if he will (at some other times) might reade it ouer vnto them all, a lease or two at a time, and after to examine it amongst them. It is so plaine, that they will easily vnderstand it.

Spoud. But if I could thus teach them Religion, and Latine all vnder one; it were a most happy thing, and I should cut off all quarrell and exception.

Phil. I will shew you how you may doe it. Cause your Schollers to reade you a Chapter of the New Testament, or a piece of a Chapter, as time will permit, about twenty verses at a time, in stead of the History mentioned. One night to reade it out of the Latine into English; reading first a verse or a sentence in Latine to a Comma, or a full point, as they can: then English that, not as construing it, but as reading it into good English; so throughout: the next night to reade the same ouer againe forth of an English Testament, into the same Latine backe againe.

How to teach Religion and Latine all vnder one, by reading each night a piece of a Chapter. Practise this constantly and carefully, and try the experience of Gods blessing in it.

Thus euery one of those who are able, to reade in order, each night; all the rest to looke on their owne Testaments, English, Latine, or Greeke, or to harken. Let them beginne at the Gospell of *John*, as was aduised

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for the Greeke, as being most easie; or as *Matthew*, if you please; and you shall soone finde that through the familiaritie of the matter, they will so come on both wayes (both in reading the Latine into English, and English into Latine) as your selfe will marvell at, and their parents will reioyce in; and acknowledge themselves bound vnto you for to see their little ones to be able to reade the Testament into Latine.

Besides that, it will be also a notable preparatiue to learne the Greeke Testament, when they are so well acquainted with the English and Latine before.

Spond. But what Latine translation would you vse?

Phil. Such as my Schollers haue: *Erasmus* or *Beza*; but chiefly *Beza*, as the more pure phrase, and more fully expressing the sense and drift of the Holy Ghost. Therein your selfe, or your Schollers marking the peculiar Latine phrases, when they reade first forth of the Latine into the English, they will be able of themselves (when they reade them the second time forth of the English into Latine) to giue the same phrases againe, and to imprint them for euer.

Spond. But what time should I haue then for the History of the Bible, that little booke which you mentioned; whereof must needs be very singular vse? would you haue me to omit it?

Phil. No, in no case: one quarter of an houre spent in examining it before prayers in the forenoone; a fide or a lease at a time (as I said) may serue for that; and another quarter or not much more, before prayers at the breaking vp at euening for this; and so neither to lose time, nor to omit any thing necessary for their happy growth herein. In this reading of the Chapters so, you shall finde that they will get as much Latine, and goe on as fast as in any other exercise whatsoever; and also will do it with ease, when they haue beene first well trained vp in the Grammaticall translations, and that each knoweth his night, to looke to it aforehand.

Spond.

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Spond. But at this kinde of reading the Chapter, the lesse sort which vnderstand no Latine, will get no good.

Phil. Yes very much. If after that the Chapter is read, you vse but to examine some two or three, as time will permit; asking them what they remember of that which was read, or how much they can repeat without booke of it; you shall see that in short time they will so marke, or so looke to it afore-hand, as they will (almost any of them) repeate you a verse or two apiece. If you vse to appose ordinarily for example, some one whom you know can repeate a great deale, it will much prouoke the rest, to marke and take paines; and especially if (as in other things) you vse to appose aduersaries, whether can repeate the more. And thus much for that, how they may get Religion and Latine together.

How all the least may profit by reading of the Chapters.

CHAP. XXIII.

How to vnderstand and remember any Morall matter.

Spond.

YET one other point remaineth, which is of great vse, and very fit to be asked here; how children may be made to vnderstand, and conceiue of any ordinary matter meete for them? as the points of the Sermons, the History of the Bible: for euen most of these things may seeme to be aboue childrens capacities; and I see vnderstanding to be the life and substance of all.

Phil. This point hath beene taught throughout in part: but this I say vnto you againe; and you shall finde it most true; that for any one who would conceiue of any long sentence and remember it, let him diuide it into as many short questions as he can, and answer them (though closely) in his minde; it shall giue a great light. So do with your

A principall help of vnderstanding, how to make children to vnderstand any thing, and remember.

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schollers in any thing which you would haue them to vnderstand: diuide the long question or sentence into many short ones; by the short, they will vnderstand and conceiue of the long. I shewed the manner in examining young schollers, at *In Speech*, and in *Sententia Pueriles*.

For other helpes; as for marking the summe and drift of euery thing, and also for obseruing what goeth before, what followeth after, the propriety of words, those circumstances of examining and vnderstanding, casting the words into the naturall order, and the like: I referre you to the Chapter of *construing as tempore*; where these things are handled at large.

Spond. Yet for my further direction, giue me one ensample in a sentence, in the story of the Bible, because we were speaking of that last, and how to teach children to vnderstand that. I take it there is the like reason in the Latine, and in all things.

Phil. There is indeed the same reason, I will giue you an instance in a sentence or two in the first Chapter in *Genesis*: and the rather, because this is vsed by many, to cause children to reade a Chapter of the Bible, and then to aske some questions out of that. For example:

Examples of asking questions, to helpe vnderstanding.

1 In the beginning God created the heauen and the earth.

2 And the earth was without forme and voide, and darknesse was vpon the face of the deepe, and the Spirit of God moued vpon the Waters.

3 Then God said; Let there be light, and there was light, &c.

I would propound my questions thus, sundry wayes, out of the words, and that they may answer directly in the very words:

Q. What did God in the beginning?

A. He created heauen and earth.

Q. When did God create heauen and earth?

A. In the beginning.

Q. Were not heauen and earth alwayes?

A. No;

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A. No; God created them.

Q. What was the earth?

A. The earth was without forme or fashion.

Q. Had it any thing in it?

A. No; it was voide or waste.

Q. Was there nothing vpon it?

A. Yes; darknesse was vpon the deepe.

Q. Was there nothing else mouing?

A. Yes; the Spirit of God moued on the Waters.

Q. What said God then?

A. Let there be light.

Q. Was there light as he commanded?

A. Yes; there was light.

Q. Was there no light before?

A. No; God commanding created it: there was nothing but darknesse before: darknesse was vpon the deepe.

These questions and answers arise directly out of the words; and are the same in effect with those in the little booke, called the History.

Spond. These verily giue a great light, and are marvellous easie, and do cause that a child may conceiue and carry away most of them; whereas reading them ouer, he marked little in them. But yet here are some things darke, and ouer-hard for children to vnderstand: as, what is meant by created, by the deep, and the mouing of the Spirit vpon the waters, &c.

Phil. It is true; but yet by this meanes a childe shall haue a great light and helpe for vnderstanding, conceit and memory in most. And for those things which remaine obscure, the learner is to marke them out, and inquire them of others, or of the notes and short Commentaries vpon them, and so by the other helpes mentioned; and especially considering the drift of the Holy Ghost; and comparing with more plaine places where like phrases are vsed. But here it shall be the safest, in posing to aske those things which arise clearely and naturally out of the words, and may be fully vnderstood; to omit the rest vntill God shall make them as euident. The easiest being first learned perfectly, the rest

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rest will come in their time, and the fruit according to your desire.

Heloc in priuate reading. And let me tell you this for your owne benefit: In your priuate reading Scriptures, or other bookes, where you would fully vnderstand and lay vp, vse thus to resolue by questions and answers in your minde; and then tell me what you do finde. The benefit which I doe conceine of it, makes me bold thus to aduise you: but this by the way.

Spond. Thus you will binde me vnto you for euer, in directing me in every thing, so plainly and so easily; and not only for my children, and how to do them all this good, but euen for mine owne priuate. Though I cannot require you, yet the high God, who hath giuen you this heart, and who neuer forgets the least part of the labour or loue which any of his seruants shall shew to his name, he will certainly reward it.

Thus haue we gone thorow all the maine and principall matters concerning this our function, for all parts and exercises of learning, which I do remember; so farre as doe belong to our calling: so that now I should leaue off from hindering or troubling you any further. Yet neuerthelesse, whereas I remember that you said, that God might direct this our conference, not only to our own priuate benefit, but also to the benefit of many thousand other; and verily I see that he may turne it to a perpetuall blessing: giue me leaue to propound some other doubts, to the very same purpose, to remoue whatsoever may hinder or bring scruple to any, and to supply what yet may seeme wanting or hard to be effected.

Phil. Goe on, I pray you: I shall resolue you in all, according to my poore abilitie, as I haue in the rest. Now indeede we haue a fit time: and God knoweth whether euer we shall haue the like opportunity againe. Therefore propound whatsoever may tend hereunto.

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CHAP. XXIIII.

Some things necessary to be knowne, for the better attaining of all the parts of Learning mentioned.

I How the Schoolemaster should be qualified.

Spond.

MY first question shall be this: How you would haue your Schoolemaster qualified, to be able to doe all these in this manner: he had not neede to be euery ordinary man.

Phil. I will answer you, how I thinke it necessary, that the Schoolemaster should be qualified.

1 To be such a one as is sufficient to direct his Schollers in the things mentioned, or in better; according as the learning of his Schollers shall require: or at least such a one as is tractable, and not conceited, though his ability be the meaner; and who will willingly vse any helpe or direction, to fit him hereunto. Neither is there any thing here, but that any one meete to be admitted to that place, may by his labour and diligence (following but euen this direction) attaine vnto in short time, through the blessing of God.

2 He must resolue to be painfull and constant in the best courses; of conscience, to doe a speciall service to God in his place: to be alwayes vpon his worke, during schoole times; neuer absent from his place or office more then vpon vrgent necessitie.

To cast aside all other studies for the time of his schoole, I meane in the greater Grammar schooles: his eye to be on euery one and their behauiours, and that nothing bee wanting

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Not to posseuer the trust to others.

wanting to them: his minde vpon their taskes and profiting; not positing ouer the trust to others, for hearing parts or Lectures, or examining exercises, so farre as his owne leisure will serue. For he shall sensibly discerne a neglect, euen in the best, where they haue any hope to escape the Masters owne view. One day omitted shall make them worse two dayes after. The Masters eye must feede the horse: therefore where he is compelled to vse the help of some schollers, he is to see that they deale faithfully, and to take some short tryall of them after.

3 Of a louing disposition to encourage all by praise and rewards.

3 He should be of a louing and gentle disposition with grauitie; or such a one as will frame himselfe vnto it; and to encourage his schollers by due praise, rewards, and an honest emulation; who also dislikes vterly all seuerity, more then for necessity: yet so, as that he be quicke and cheerefull to put life into all, and who cannot indure to be sluggishnesse or idlenesse in any, much lesse any vngraciousnesse; and therefore can vse also not onely sharpenesse, but euen seuerity with discretion where neede is.

4 A godly man and of good carriage. To seek to gaine and maintaine his authority, and how.

4 He ought to be a godly man, of a good carriage in all his conuersation, to gaine loue and reuerence thereby. And therefore to auoide carefully all lightnesse, and ouermuch familiarity with boyes, or whatsoever may diminish his estimation and authority. And also to the end that God may grace him with authoritie, to sime in all his labour, not at his owne priuate gaine or credit; but how he may most honour God in his place, doe the best seruice to his Church, and most profit the children committed to him. To expect the blessing of his labours onely from the Lord, and to ascribe all the praise vnto him alone. Thus to serue forth his time, so long as he remains therein, that he may be euer acceptable vnto the Lord, looking (as was said) for his chiefe reward from him.

Spond. Indeed Sir, such a man cannot doubt of a blessing, and a reward from the Lord: yet neuertheless he had neede of good helpe, and also to be well rewarded and encouraged from men, at least by them with whose children

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dren he takes these paines. You thinke it then necessarie that he should haue an Vsher: I pray you let me heare your iudgement of this, and what a one you would haue his Vsher to be.



CHAP. XXV.

Of the Vsher and his Office.

Phil.

IO answer your questions, and first for an Vsher. *An Vsher necessary in all greater schooles.* I thinke it most necessarie, that in all greater schooles, where an Vsher can be had, there be prouision for one Vsher or moe, according to the number of the schollers; that the burden may be diuided equally amongst them. *To diuide the burden.* As Iethro exhorted Moses concerning the Magistracie; wherein he was overcoiled, and the iudgement of the people much hindered for lacke of helpe; that therefore there should be prouision of helpers made: so is it as requisite here.

That so the Master may employ his paines principally amongst the chiefe; as the Vsher doth amongst the lower. For otherwise, when the Master is compelled to diuide his paines both amongst little and great, he may much overweary himselfe, and yet not be able to doe that good with any, which he might haue done hauing helpe.

Hence also it shall come to passe, that another Schoolemaster who hath but two or three of the chiefe fourmes only vnder him, shall haue his schollers farre to excell his, who is troubled with all; though the other neither take halfe the paines, nor obserue so good orders. Besides, that he who hath the care of all, can haue no leisure nor opportunity to furnish himselfe more and more for the better profiting and growth of the highest, nor for any other study to answer the expectation

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The Maſter buy- dened with all, is as the husband- man overcharged with more then he can compaſſe. expectation of his place. In this caſe as we ſee in husbandry; where the meanest and moſt vnskilfull husband hauing but a little husbandry to follow, which he is able to compaſſe throughly, goeth ordinarily beyond the moſt ſkilfull being overcharged, though he toyle neuer ſo hard, and weary himſelfe neuer ſo much.

Supply by ſchollers not ſufficient. And howſoeuer wiſe order and policy may much helpe, to the ſupply of the want of an Vſher, by meanes of ſome of the Schollers: yet it ſhall not be comparable to that good which may be done by a ſufficient Vſher, becauſe of his ſtayedneſſe and authority; neither without ſome hinderance to thoſe ſchollers, who are ſo imployed.

Besides this, in the abſence of the Maſter (which ſometimes will neceſſarily fall out) how hard a thing it is to keepe children in any awe without an Vſher (when boyes are to be governed by boyes) euery man knoweth; what inconueniences alſo come of it, and ſpecially what diſcredit to the ſchoole. And thus much for the neceſſitie of an Vſher.

Sufficiencie of the Vſher.

Now for the ſufficiencie of the Vſher, it would be ſuch, as that he ſhould be able in ſome good ſort to ſupply the Maſters abſence; or that he be ſuch a one, as who will willingly take any paines, and follow any good direction to fit himſelfe for his place.

To be at the Maſters command.

For his ſubmiſſion, he ſhould be alwayes at the Maſters command, in all things in the ſchoole, euer to ſupply the Maſters abſence, as need ſhall require; and to ſee that there be no intermiſſion, or loytering in any forme, if the Maſter be away: but that euery one doe goe on in his place. Yet a wary care muſt be had, that he be vſed with reſpect by the Maſter, and alſo the ſchollers, to maintaine and increaſe his authoritie, to auoid all diſgrace and contempt.

To be vſed with reſpect.

Not to meddle with correcting the higheſt.

Alſo, for the auoiding of all repining and malice againſt him, there would be this caueat; that he doe not take vpon him the correction of thoſe which are vnder the Maſter; without a ſpeciall charge, or ſome extraordinary occaſion.

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And to ſpeake further what I thinke in this caſe; That although I would haue the Vſher to haue authority to correct any vnder him, or others alſo, need ſo requiring in the Maſters abſence, and all the Schollers to know ſo much: Yet he ſhould not vſe that authoritie, no nor in correcting thoſe vnder himſelfe, vneſſe very ſparingly, but rather of himſelfe, and in his own diſcretion, to referre or to put them vp to the Maſter; ſo to keepe the ſchollers from that ſtomaking and complaints which will be made againſt him to the Parents, and otherwiſe, doe he what he can to preuent it: vneſſe it be where the Vſher teacheth in a place ſeparate from the Maſter; there he is of neceſſity to vſe correction, though with great diſcretion, and ſo ſeldome as may be. Experience alſo ſheweth, that the ſchollers will much more willingly and ſubmiſly take correction of the Maſter without the leaſt repining. Neither need this correction to be ſo great, as to trouble the Maſter very much, if right government be vſed.

All this muſt be ordered by the diſcretion of the wiſe Maſter, ſo as they may ſtand in awe of the Vſher: otherwiſe little good will be done.

The principall office and imploiment of the Vſher, where there is but one, ſhould be, for all vnder conſtruction, and the enterers into it, to prepare and fit them for the Maſter, to lay a moſt ſure foundation amongſt them; to traine them vp to the Maſters hand; and ſo to make them exceeding perfect in all the firſt grounds, that they may goe on with eaſe and cheerefulneſſe, when they come vnder the Maſter.

Alſo to the end that the Vſher be not a meane of the negligence of the Maſter, but to preuent that, and a number of inconueniences, and alſo to eye both Vſher and Schollers, to perpetuall diligence and care; and wiſhall, that the Maſter may haue an aſſured comfort in the profiting of his Schollers, and boldneſſe againſt the accusations of any malicious party: this ſhall be very requiſite, that the Maſter goe ouer all once in the day (if he can poſſibly) to ſee what they haue done,

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done, and to examine some questions in each fourme of them vnder the Vsher, to make triall in some part of that which they haue learned that day, how well they haue done it; or at least amongst some of them where there are many. This account will inforce all, both Vsher and Schollers, to a very heedfull care. It may be shorter or longer, as time and occasions permit.



CHAP. XXVI.

Helps in the Schoole.

Spoud.

Helpes besides the Vsher.

But be it so, that you be destitute of an Vsher; or ha-
uing an Vsher, yet your number is so many, as you
are not able to goe thorow them all, in that sort
that were moeste: what helpe would you vse then?

Phil. My helpes are of two sorts; generall or particular.
My generall helpes which are common to all schooles, euen
where there are Vshers, are these:

1 Helpe in
schooles, senne
of the fourmes.

1 That which was noted amongst the generall obserua-
tions; to haue all my schoole sorted into fourmes or *Classes*,
and those so few as may be: though twenty in a fourme or
more, the better, as was said; and my fourmes diuided into
equall parts. This shall gaine one halfe of time, for the rea-
sons there mentioned.

2 Seniors in
each fourme.

2 In euery fourme this may be a notable helpe, that the
two or foure Seniors in each fourme, be as Vshers in that
fourme, for ouerseeing, directing, examining, and fitting the
rest euery way before they come to say; and so for ouer-see-
ing the exercises.

Also in straight of time, to stand forth before the rest,
and to heare them. The Master to haue an eye and see care-
fully that they deale faithfully, and make some short exa-
mination

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mination after. And in all lectures those two Sentors to be
blamed principally for the negligence of their sides, and
contrarily to be commended for their diligence. This may
be a second and a very great helpe: like as it is in an army,
where they haue their vnder-officers for hundreths or for
tens; as *Decuriones, Centuriones, &c.* for the speciall go-
uernment of all vnder them. These who thus take most
paines with the rest, shall still euer keep to be the best of the
fourmes.

A third might be added: which is Authority and good
Government, which indeed is about all. But of that it will
be fitter to speake by it selfe.

The particular helpe where either an Vsher is wanting, *Particular helpe,*
or else is not sufficient, is by a Subdoctor, one or more, ac- *Subdoctor in*
cording to the number of the schollers. The Subdoctor is *place of the*
to be appointed out of all your highest fourmes, euery one *Vsher, or where*
to be his day in stead of an Vsher, to doe those things which *the Vsher is not*
the Vsher should, according to their abilities; and so to ob- *sufficient.*
serue the behauiour of all vnder them.

Spoud. These cannot but be very worthy helpes. But here
I pray you resclue me a doubt or two, arising hereon.

1 How will you diuide your schoole thus, and especially
your fourmes, for the appointing of your Seniors, that euery
one in a fourme may be placed according to his learning?
which I take to be very necessary; so as they shall not think,
that any are preferred by the fauour of the Master: also that
all may fit as Aduersaries and fit matches, and so to haue
sides equally diuided, to doe all by that emulation, and ho-
nest strife and contention, which you speake of.

Phil. For my fourmes, I would put so many in a fourme, *Sorting the*
as possibly can goe together, as was noted: the better will *fourmes so many*
be continuall helpers to the other, and much draw on the *together as*
worfe. *may be.*

Secondly, for the diuision of my fourmes, and election of
Seniors, I finde this the one'y way to cut off all quarrelling,
and to prouoke all to a continuall contention;

1 By voyces; all of a fourme to name who is the best
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Chaise and mat-
ching each
fourme.

of their fourme, and so who is the best next him. Those who haue the most voices, to be the two Seniors of the fourme. These they will choose very certainly. Then to the end to make equall sides; let the second or Junior of those two so chosen, call vnto himselfe the best which he can, to make his side.

After that, let the first choose the best next; then after, the second & his fellow, to choose the best next to them againe: And thus to goethorow choosing, vntill they haue chosen all the fourme. The two Seniors, I say, to be chosen by election of the whole fourme: then they two to choose, or call the rest of the fourme by equall election; the Junior choosing first, and so to goe by course: If the Senior should choose first, then his side would euer be the better; which by the Junior choosing first is preuented.

Benefits of this
election.

By this meanes you shall find that they will choose very equally, and without partiality, to the end that each may haue the best fellows; euen as gamesters will do at matches in shooting, bowling, or the like: and euery match shall be very equall, or small difference amongst them.

Also hereby all mutterings shall be cut off, whereby some kinde boyes will be whispering to their Parents, that their Master doth not regard nor loue them, but prefers others before them. Thus also the painfull shall be encouraged, when they finde themselves preferred by the iudgement of all their fellows; and each made to strue daily to be as good as his match or aduersarie, and for the credit of their side: and finally, they will labour that they may be preferred at the next election; or at least, not be put downe with disgrace. This election would be made oftner amongst the younger, as once in a moneth at least; because their diligence and quicknesse will much alter: Amongst the Senior fourmes once in a quarter may suffice; yet at the Masters discretion.

Spawd. This election surely is most equall, and the benefits of it must needs be very great according to that which you haue said; and chiefly to helpe as much as any one thing

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thing to make the schoole to be indeed a pleasant place of honest, scholler-like, sweet and earnest contention. But you spake of a third generall help, which might be added, which you said was about all; to wit, good government: of this I doe desire to heare.



CHAP. XXVII.

Of government and authoritie in Schooles.

Phil.

CConcerning the government of the schoole, of which you so desire my sentence; I doe indeede account it the helpe of helpes: as it is in all kinde of societies; so principally in the schoole: out of which, all other good and ciuill societies should first proceed: To the end, that out of the schooles, and from the first yeeres, children may learne the benefit and blessing of good government, and how euery one ought to doe his dutie in his place: and so from thence this good order and government may be deriued into all places in some manner.

This gouernment ought to be, 1. By maintaining authoritie, which is the very top of all gouernment; and is indeed a speciall gift of God. *Authority the top of gouernment.*

This authoritie must be maintained, as in the Magistrate, by his so carrying himselfe, as being a certaine liuing law, or rather as in the place of God amongst them; I meane, as one appointed of God, to see the most profitable courses to be put in practice painfully, and constantly, for the speediest furnishing his schollers with the best learning & manners, to the greatest good of the Schollers, Gods Church, and their Countrey. *Authority how to be maintained. 1 By being a liuing law.*

2 It must be maintained by a most strict execution of iustice, *2 By most strict execution.*

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of inflicke in
præmio.
pœna.

iustice, in rewards and punishments. As *Solen* said, that the Common-wealth was vpholden by two things; *præmio & pœna*. That the painfull and obedient be by all means countenanced, incouraged and preferred: the negligent, and any way disobedient, be disgraced, and discouraged in all their euill manners, vntill they frame themselues to the diligence and obedience of the best.

Incouraging
vertue.

Discouraging
vice.

The emils of the
contrary, or of
partialitie.

Obferue this, and
be warned.

Thus by the incouragement and commendation of vertue, and discountenancing of vice; you shall in time overcome the most froward nature, and bring all into a cheerefull submission: Whereas of the contrary, dealing partially, or making no difference betweene the good and the bad, and much more discountenancing the painfull and toward, and countenancing or fauouring the idle and vngracious, you shall see all ouerturned: for who will not frame himselfe to the lewdest, when it is all one vnto them, whatsoeuer they be? our corrupt natures being so prone vnto the worst things.

3 By a demon-
stration of con-
science and loue
in all.

3 That in all their gouernment there be a true demonstration of conscience and loue, to doe all as of conscience to God, and of loue to the children, for the perpetuall good of euery one; and in an indenuour and study to draw them on by loue, in an honest emulation, with due praise and rewards; abhorring cruelty, and auoiding seueritie (as was said) more then of necessity.

4 By being presi-
dents to the chil-
dren, of all ver-
tue.

4 By being Presidents of all vertue to their children; and being as carefull in their owne places first, before the childrens eyes to do their duties, as they would haue their children to be in theirs. And so finally, by their holy and faithfull carriage, to seeke that God may rule, and that the children may obey God: For then he will both blesse all their labors, and maintaine their authoritie.

Spond. Surely Sir, these are worthy meanes to maintaine authoritie: which vnlesse it be preserued inuiolable, all gouernment goeth downe. But I perceiue, you vtterly dislike that extreme seueritie whereby all things are done in very many schooles, and the whole gouernment maintained on-
ly

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ly by continuall and terrible whipping; because you haue so oft mentioned it as with griefe,

Phil. You shall finde that *M. Askam* doth as oft and more vehemently inueigh against it. For mine owne part I doe indeed altogether dislike it, more then necessity infor- ceth: and I take it that I haue better grounds for my dislike, then any one can haue to the contrary, euen from those things which cannot be contradicted.

Extreme seueri-
tie and whipping
to be auoided in
schooles, and all
meanes vsed to
preuent it.
1 By the exam-
ple of God.

1 Wee are to imitate the Lord himselfe; who though he be iustice it selfe, yet is euermore inclined vnto mercy; and doth not execute the seuerity and rigour of his iustice, when any other meanes can serue: who if he should smite vs; euen the most vigilant of vs all, so oft as we offend, as many doe the children; which of vs could liue?

2 What father is there; nay which of vs is there who is a father, who would not haue our owne children rather trained vp by all louing meanes of gentle incouragement, praise and faire dealing, then with buffering and blowes, or continuall and cruell whipping, scorning, and reuiling? Or which of vs could but indure to see that indignitie done to our owne children, before our faces?

2 By the general
desire of all wise
parents, hauing
naturall affec-
tions.

Now our gouernment and correction ought to be such, as which the very parent being present (I meane the wise parent) might approoue; and for which we may euer haue comfort and boldnesse, euen before the holy God. To this we are to strue and contend alwayes, vntill at length we attaine vnto it.

3 Which of vs is there that would willingly liue vnder such a gouernment of any sort, that our state should be as the people, vnder their Taske-Masters in Egypt, that wee should be smitten continually for euery little fault? and labour we neuer so much to doe our duties, yet still we should be beaten,

3 By that which
euery one of vs
would haue done
vnto our selues.
4 For the mis-
chiefs which
follow excesse of

4 Let euery mans experience teach whether extremi- tie or excesse of feare (which must needs follow vpon such cruell and continuall beating and dulling) doth not depriue and robbe the minde of all the helpes which reason

feare, taking a-
way all under-
standing and
sense from the
wisest.

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offers. So that the mind running about that which it feares so much, forgets that which it should wholly intend; whereby in timorous naturall, you shall see some to stand as very sottis, and senselesse, through apprehension of some extreme ill, or by extremity of feare; whereas they are either wiser, or as wise and learned as the best. In so much as all deuices are so befit to mid children of that kind of ouerwhelming feare; and sometimes correction for it, when this feare is without cause, and cannot be helped otherwise.

5 For the schoolers to worke in them a loue of learning.

5 For the schoolers themselves; because all things should be done in the Schoole, so as to worke in the child: en a loue of learning, and also of their teachers: for that this one is well knowne to be the most effectfull meanes; to increase and nourish learning in them the fastest; and also that gouernment which consists in loue, is euen the firmest.

Now this extreme whipping, all men know what a dislike it breedeth in the children, both of the Schoole, and of all learning, as that they will think themselves very happy, if the parents will let them to any seruile or toiling businesse, so that they may keep from schoole: And also it workes in them a secret hatred of their Masters; according to the sayings, *Quem metunt, oderunt*: and, *Quem quisq. odit, perisse expetit*; whom men do feare with a slavish feare, them they hate, and wish in their hearts to see their death.

6 In regard of the Masters to gaine hearts of children and parents.

6 In regard of the Masters themselves; because by this milde and louing gouernment, they shall both haue the hearts and commendations of the children presently, when they see in the Masters the affections of fathers towards them; and also they will euer keep a sweet and thankfull remembrance of them, all their life long: that euer when they haue occasion to speake of their Schoolemasters, they will do it with reuerence, and praise God that euer they fell into the hands of such Masters: whereas of the contrary, they shall be sure of the secret hate and complaints of the poore children presently, where they dare speake: and euer after when they come at their own liberty, they will then report as they haue found, and it may be, farre worse: So that they can ne-

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uer speake of their Master, but as of a thing which they abhorre: his name is as acurc in their mouths; many wishing they had neuer knowne him: For that then they had bene Schollers, if they had not fallen into the hands of so cruell Masters.

7 And finally, because in this louing, equall, milde and tender gouernment, the Masters shall euer haue boldnesse and comfort before the children, their parents, in their owne consciences, and before God himselfe: whereas in the cruell and vnmmercifull tyrannie, they shall haue nothing but feare; feare of the children, feare of their parents, feare in their own consciences, feare for the Lord who hath said, that there shall be iudgement mercilesse for them who shew no mercy; and so the conscience being awaked, to haue nothing but feare round about, except the Lord doe grant vnfaigned repentance to escape thereby.

Spoud. I know not how to answer that which you say. The Lord be mercifull vnto vs all who are in this calling, euen for this sinne: for it is no small matter to moderate our passion, and our correction. When the parents and others looke for great things at our hands, and we find little good, and oftentimes those the worst, whom we would fainest haue to do the best: which of vs can herein iustifie our selues? But I pray you Sir, how would you haue our authority maintained, and iustice executed, which you so commend? You would haue correction vsed, and sometimes sharpest too; as I obserued in your speech for your Schoolemaster. How would you haue the iustice, *in premio et poena*, in rewards and punishments? Set me downe shortly the meanes: and first for rewards and encouragements; after for punishments.

7 That Masters may euer haue boldnesse and comfort.

It is hard for the Master striuing to doe good, to moderate his passion.

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CHAP. XXVIII.

Of preferments and encouragements.

Phil.

Incouragements
to be by these
means:

1 Often elections
and preferments
therein.

2 Countenancing
and gracing
the Seniors,
and all the best
and most pain-
full.

3 Putting up in-
to higher formes.

Giuing places.

4 Commending
every thing well
done.

Caution in prai-
sing.

For the rewards of learning by preferments and incouragements; thus I finde best to doe in a Grammar Schoole.

1 By often elections of every fourme, in such manner as was shewed; and so euer preferring the best thereby, to higher places, as they grow in learning.

2 By gracing all the Seniors, and best in each fourme; both to incourage them, and to prouoke their fellows to emulate them, to strue in all things to be like vnto them: and also to cause all their fellows in all things to reuerence, and preferre them, both by giuing place to them and otherwise.

3 By preferring or putting up those into higher formes, who profit extraordinarily.

Also daily (if you see good) to giue higher places to them who doe better, vntill the other recouer their places againe, by the election of the whole fourme, or by their diligence.

4 To vse to commend every thing in their exercises, which is well or painfully done; passing ouer the lesser faults onely with a word, shewing our dislike: and that which is absurd, with some pretty speech; sharply reprouing or disgracing their absurditie, without further correction, if there doe not appeare in them extreme negligence.

Yet in praising them, you are to beware of making any of them wantonly proud, or letting them to be any way ouerbold or malepart, or of vsing them ouer-familiarly: for fami-

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familiaritie will certainly breed contempt, and sundry inconueniences; whereas a reuerend awe and louing feare, with these incouragements, shall continually nourish all vertue and diligence.

5 This might be vsed also with much fruit, to incourage and prouoke; but this as shall be found meet; To haue a disputation for the victorship once euery quarter of the yeere; as the last Wednesday or Friday of each quarter in the after-noon; the manner thus:

Cause the two Seniors of the two highest formes to sit together in the vpper end of the Schoole; and all the Schollers from the lowest which take construction, vnto the highest, to aske of either of them, each two questions in order; of the best questions, which they haue learned in their Grammar or Authours; first the two Senior aduersaries of the highest fourme to answer, then two of the next. And then let those two of them foure, who answered best (that is, one of either fourme who answered most questions) be the Victors for that Quarter. Two other of their next fellows, or moe, to take note, and set downe to how many questions each answered; and so the victorship to be decided.

After this, some vse to cause the schollers euery of them, to giue something for a *Premium*, to the Victours: as each one a point or a counter, or moe; or else better gifts if they be well able, of such things as they may without their hurt, or the offence of their parents, and as euery one will himselfe. These to be diuided equally betweene the two Victors, as a reward of their diligence and learning; to incourage them, and all the rest of them by their ensample to strue at length to come vnto the Victors; because then besides the honour of it, each may come to receiue againe more then euer they gaue before.

The practice of this disputation must needs be very profitable; though some good Schoolemasters doe doubt of the expediency for Schollers to giue any thing, but to honour them otherwise.

Manner of the
Disputation.

Premium giuen
to the two
Victors.

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Office of the Vi-
sitors for their
Præmia.

The two visitors, in regard of this dignity, and the applause from their fellowes, should use to make some exercises of Verses, or the like, to get leave to play on every Thursday, when there was no play-day in the weeke before. And so they two continually to have that day for their fellowes, as a further reward and honour of their learning; I meane onely in such weekes when they had no play before, or at the Masters discretion. But this (as was advised) as Masters shall finde it most expedient.

6 About all these, this may be used as a notable incouragement and prouocation, both to Masters and schollers, and very necessarie; That every yeere, at least once in the yeere, there be a solemne examination by the Gouvernours of the schoole, or some especially appointed thereunto.

Against which time, all of any ability should provide some Exercises faire written; as either Translations, Epistles, Theames, or Verses, according to the dayly exercises of every fourme: and withall some declamations where there are ancient schollers, an Oration by the highest, to giue the visitours intertainment. That in these their exercises, all may see their profiting, at least in writing, and receive some other contentment.

Also all to keepe their chiefe exercises faire written in bookes, to be shewed then; that by comparing them together with the former yeeres, both the Masters diligence and their profiting may appeare; and haue due commendation.

Besides these also, for the full examination of the schollers in all their learning, the Schoolemasters and Vshers are to be appointed an order and course in their examination; and themselves first to make a demonstration before the Visitours, what the children can doe in every fourme, both in their Grammar and Authors, and each kinde, as shall be fit. It would be done first by themselves, because the schollers are best acquainted with their manner of examining, and will be most bold to answer them. After them, the Visitours and

After by others
not satisfied.

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and others, who are not satisfied, to examine where, and as they please.

Then when all is done, as the Visitours are to incourage all who doe well, with praise; so those who doe best, would be graced with some *Præmia* from them: as some little booke, or money; to every one something: or at least with some speciall commendation.

It were to be wished that in great Schooles, there were something giuen to this end, to be bestowed; five shillings or ten shillings. It would exceedingly incourage and incite all to take paines.

This set solemne publike examination, will more inforce all, both Masters, Vshers and Schollers, to take paines, and tye them to make conscience of their duties, and to seeke to professe and increase daily in knowledge; that they may then answer the expectation of all men, and giue up a good account; then any augmentation of maintenance, or statutes, or whatsoever device can possibly doe:

Although all necessarie prouision is to be made; both for the best Statutes and Orders; and chiefly for sufficient maintenance, and rewards to giue all kinde of hartening and incouragement both to Masters, Vshers, and Schollers.

Also if at such examinations, something were giuen by the Visitours or other Benefactors, to be allowed vpon some poore scholler of the schoole, who is of speciall painfulnesse and towardlinesse; to the end he might be assistant to the Vsher: it would much help both Vsher & the yonger schollers, and animate all such to take paines, struiuing who should haue that preferment.

Before such publike examinations, all the parents of the children should haue notice giuen them: that all of them may know certainly, the hopes of their children, and contrarily; and all who will, may take tryall.

That so neither the parents may be abused, neither schooles, nor schollers discredited, nor any lose their time, nor be wearied out, in that to which they are not fitted by nature;

Benefit of set
and solemne
examination.

Something giuen
to some painefull
poore scholler to
helpe the Vsher.

All parents to
haue notice be-
fore such exami-
nation.

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nature; but euery one to be imployed to that in due time, to which he is most spr.

Spoud. These meanes constantly obserued, together with that strift and contention by aduersaries, must needs prouoke to a vehement study and emulation; vnto such who are of a very seruile nature, and bad disposition: but how will you deale with them? you must needs vse extreme seueritie towards them, who regard neither preferment, nor credit, nor feare ought but stripes.

Phil. For these and all the rest (besides the former preferments) to the end to auoid this cruelty, which is so odious to all, we are to strue to this one thing following:

7 To labour euer to worke conscience in all, to do all of conscience to God.

7 Abooue all, to labour to worke in them some conscience of their duties, by planking grace in them, and the feare of the Lord; with childelike affections towards the Lord, as towards their heavenly Father:

By calling on them to remember these things. 1 That in their calling they are Gods seruants.

And that also, besides all other meanes of Religion, spoken of before, by calling oft vpon all, to remember these things:

1 That in their calling they serue not men, but God; that they are Gods children and seruants. As the very drudge is Gods seruant: so they are much more, being imployed in so holy a calling, as to get knowledge and good nurture, for the good of the Church of God, and their owne saluation; and principally that they may be most seruiceable to God in all their liues after, in what calling soeuer:

His eyes vpon them.

And therefore euer to bethinke themselves, that Gods eye is vpon them, and he markes all their labour, and of what conscience to him they do it; and so will accept and reward them according to their faithfulness: so to be painfull and obedient, not for feare of their Master, nor of the rod; but for the feare and loue of God, because hee hath appointed them so. And so herein to make a full demonstration, who they are amongst them that are truly wise, who feare and loue God indeed; and who otherwise.

2 To call on them oft, to aime at this, to vse all their wit, their labour, time, and all their gifts, which are Gods,

to

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to get the best learning that they can; to doe the Lord the greatest honor which they are able, whilst they shal remaine in the earth, and the best seruice to his Church; and thereby to walke towards eternall life. Because, thus they shall be sure that God will honour them seeking to honour him; and will cast learning vpon them so farre as shall be good.

2 To study to get learning to honor God with, and doe seruice to his Church.

3 To put them oft in mind of the reward of their learning, which they may looke for euen in this life. As those rewards which accompany great learned men; namely, riches, honours, dignities, fauour, pleasures, and whatsoever their hearts can desire; and much more that reward which shall be eternall; that if men should be vnthankfull, yet God will reward all our labour and study abundantly, euen euery thought and meditation that euer we had for his name.

3 To put them in minde of the rewards which follow learning.

To this end, to inculcate oft vnto them some of *Salomons* Prouerbs, concerning the excellency of learning and wisdom.

Excellent sentences to be oft inculcated, to worke in the scholars a loue of learning.

As Pro. 3.13. Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.

Pro. 3.13.

14. For the merchandize thereof is better then the merchandize of siluer, and the gaine thereof is better then gold.

15. It is more precious then pearles; and all things that thou canst desire, are not to be compared vnto her.

And so forth, the 16, 17, & 18. verses. Also Prou. 4.7, 8. & 8. 14, 15, 16, 17, 18, 19, 20, &c. & 33, 34, &c. These and the like, being indeed chiefly meant of the diuine wisdom, comprehend also this learning, which is the way and means vnto that diuine and heavenly wisdom.

By these meanes, and remembering well the generall obseruations to put them in practice (as, to make all grounds exceeding perfect as they go, chiefly their Accedence and Grammar, and to keepe them by continuall repetitions and examinations, that they may goe with ease, and feeling a sweetness of learning, and keeping a constant course in your gouernment; obseruing wisely the nature and disposition of euery one, and framing your selfe there to accordingly) you shall vndoubtedly see the Lord so

To keep grounds perfect.

To obserue the nature of each wisely, & frame our selues thereto accordingly.

bringing

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bringing them in obedience by your prayers, as a very small punishment shall serue.

Spend. It cannot be, but if we can plant the feare of the Lord in them, to worke in them a conscience of their duties, it must needs be most auailable; and much more all these: but yet seeing that punishments also must needs be inflicted on some oftentimes, and on all sometimes (because otherwise as you said, iustice cannot be executed, nor any gouernment or authority maintained) I pray you let me heare, how you would proceed in the same.



CHAP. XXIX.

Of execution of iustice in Schooles, by punishments.

Phil.

To punish unwillingly.

FOr inflicting punishments, we ought to come thereunto vnwillingly, and euen inforced; and therefore to proceed by degrees: that who cannot be moued by any of the former meanes of preferments, nor encouragements, nor any gentle exhortation nor admonition, may be brought into order and obedience by punishment.

To proceed by degrees in punishing.

And therefore, first to begin with the lesser kindes of punishments; and also by degrees to the highest and seuerest, after this manner obseruing carefully the natures of euery one, as was said.

1 Reproofes.

1 To vse reproofes; and those sometimes more sharpe according to the nature of the offender, and his fault.

2 Losse of place.

2 To punish by losse of place to him who doth better according to our discretion.

3 Blacke Bill of principal use, and most auailable.

3 To punish by a note, which may be called, the blacke Bill. This I would haue the principall punishment, I meane most

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most of vie: for you shall finde by experience, that it being rightly vsed, it is more auailable then all other, to keepe all in obedience; and specially for any notoriously idle or stubborne, or which are of euill behaiour any way.

The manner of it may be thus:

To keepe a note in writing: or which may more easily be done; to keepe a remembrance of all whom you obserue very negligent, stubborne, lewd, or any way disobedient, to restrain them from all liberty of play.

Manner of the blacke Bill to deprive them of the play dayes. To make them all to know what to looke for.

And therefore, to giue them all to know so much beforehand, that whosoeuer asketh leaue to play, or vpon what occasion soeuer, yet we intend alwaies to except all such; and that the liberty is granted onely for the painfull and obedient, which are worthy to haue the priuiledges of schollers, and of the schoole, because they are such; and are an ornament to the schoole: not for them who are a disgrace vnto it.

So alwaies at such playing times, before the *Exeat*, the Master and Vthers to view euery fourmethorow; and then to cause all them to sit still, whom they remember to haue been negligent, or faulty in any speciall sort worthy that punishment, and to doe some exercises in writing besides; either those which they haue omitted before, or such as wherein they cannot be idle.

To view the fourmes before play, and to separate all the disobedient and unworthy to be left to their tasks.

But herein there must be a speciall care, when they are thus restrained from play, that either Master or Vther, if it can be conueniently, haue an eye to them, that they cannot loyter; or some one specially appointed, to see that they do their tasks.

Care for their tasks to be performed faithfully in their restrains.

Also that they be called to an account the next morning, whether they haue done the tasks inioyned, vnder paine of fixe ierkes, to be surely paid.

Moreouer, for all those who are notoriously stubborne, or negligent, or haue done any grosse fault, or cause them to sit thus, not onely one day, but euery play-day continually vntill they shew themselues truely sorry for their faults, and doe amend; becoming as dutifull, and submisse as any other,

Notorious offenders to sit, vntill they shew good tokens of amendment.

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other, and vntill they do declare by good signes, their desire and purpose to please and obey their Master; vnlesse they be released at very great suite, or vpon sufficient sureties of their fellowes, to incurre otherwise their penalty if they amend not.

Benefit of this punishment strictly obserued, and why.

This course straightly obserued, partly through the shame of being noted in the rank of disordered fellowes, and also lest their Parents should know it; and partly through depriving them of play, and more also through this strict account to be giuen of their taskes, and severity of correction otherwise, will more tame the stubbornest and proudest, through Gods blessing, then any correction by rod: and this without danger to the scholler, or offence to their friends.

To looke to this strictly.

And therefore, when rod and all other meanes faile, let vs looke carefully to this, not to leaue one stubborn boy, vntill he be brought as submisse and dutifull as any of the rest. For, those being brought into obedience, the rest may easily be kept in order, with very little correction: whereas one stubborn boy suffered, will spoile, or at leastwise indanger all the rest.

4 Correction with rod more seldom, and chiefly for terror.

Sometimes in greater faults, to giue three or foure ierkes with a birch, or with a small red willow where birch cannot be had. Or for terror in some notorious fault, halfe a dozen stripes or more, soundly laid on, according to the discretion of the Master.

Custom of some in the use of the blacke Bill.

Some do only keep a bill, and more carefully their seuerall principall disorders; and now and then, shew them their names and faults mildly, how oft they haue been admonished; and when they take them in hand, pay them soundly, and by this policy keepe them in great obedience.

Caueats in correction.

In this correction with the rod, speciall prouision must be had for sundry things.

1 Manner of correction of the stubborn and vnbroken.

1 That when you are to correct any stubborn or vnbroken boy, you make sure with him to hold him fast; as they are enforced to do, who are to shoo or to tame an vnbroken colt.

To

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To this end to appoint 3. or 4. of your Schollers, whom you know to be honest, and strong inough, or moe if neede be, to lay hands vpon him together, to hold him fast, ouer some fourme, so that he cannot stirre hand nor foot; or else if no other remedy will serue, to hold him to some post (which is farre the safest and free from inconuenience) so as he cannot any way hurt himselfe or others, be he neuer so peeuish. Neither that he can haue hope by any deuice or turning, or by his apparell, or any other meanes to escape. Nor yet that any one be left in his stubbornnesse to go away murmuring, powting, or blowing and puffing vntill he shew as much submission as any, & that he wil lie stil of himselfe without any holding; yet so as euer a wise moderation be kept. Although this must of necessitie be looked vnto; because besides the euill ensample to others, there is no hope to do any good to count of, with any vntill their stomacks be first broken: and then they once thorowly brought vnder, you may haue great hope to worke all good according to their capacity; so that it may be, you shall haue little occasion to correct them after.

To hold them fast.
Not to let any to go away in their stubbornnesse.

Moreover, a very child suffered in his stubbornnesse, to scape for his struggling, will in a short time come to trouble two or three men to take him vp, and to correct him without danger of hurting himselfe or others.

2. To be very wary for smiting them ouer the backes, in any case, or in such sort as in any way to hurt or indanger them: To the end to preuent all mischiefes, for our owne comfort; and to cut off all occasions from quarrelling parents or euill reports of the Schoole. And withall, to auoid for these causes, all smiting them vpon the head, with hand, rod, or ferula. Also to the end that we may auoid all danger and feare for desperate boyes hurting themselves, nor to vse to threaten them afore, and when they haue done any notorious fault, nor to let them know when they shall be beaten; but when they commit a new fault, or that we see the Schoole most full, or opportunity most fit, to take them of a sodaine.

To be wary to auoid all smiting or hurting the children.

Caueat of threatening.

X

3. That

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That the Master
do not abase
himself: to
struggle with
any Scholler.

3. That the Master do not in any case abase himselfe, to strue or struggle with any boy to take him vp: but to appoint other of the strongest to do it, where such need is, in such sort as was shewed before; and the rather for feare of hurting them in his anger, and for the euils which may come thereof, & which some Schoolemasters haue lamented after.

To auoid all
furious anger.

4. That the Masters and Vthers also do by all meanes auoid all furious anger, threatening, chafing, fretting, reuiling: for these things will diminish authoritie, and may do much hurt, and much indanger many waies.

How correction
ought euer to be
giuen.

And therefore of the contrary, that all their correction be done with authority, and with a wise and sober moderation, in a demonstration of duty to God, and loue to the children, for their amendment, and the reformation of their euill manners.

Sparing the rod
where necessity
requirerh, is to
vndoe the chil-
dren.

Finally, as God hath sanctified the rod and correction, to cure the euils of their conditions, to drive out that folly which is bound vp in their hearts, to saue their soules from hell, and to giue them wisdom; so it is to be vsed as Gods instrument to these purposes: To spare them in these cases, is to hate them: To loue them, is to correct them betime. Do it vnder God, and for him to these ends and with these cautions, and you shall neuer hurt them: you haue the Lord for your warrant. Correction in such manner, for stubbornnesse, negligence and carelesnesse, is not to be accounted ouer-great seueritie, much lesse crueltie.

Assurance of
safety in corre-
ction when it is
done aright.
Such correction
is no cruelty.

Spond. But how hard a matter is it to keepe this moderation in correcting, and thus to temper our anger! Surely, it must be a greater worke then of flesh and blood: how may wee attaine vnto it? It is a matter which hath oftentimes troubled me, but I haue not beene able to ouercome it.

Anger necessary
in Schoole-
masters, so it be
tempered aright.

Phil. I do not condemne all anger in vs: nay, anger in the Schoole-master is as necessary as in any other, to be angry at the negligence and other vices of the children; for God hath ordained this to be a meanes, to whet vs on to do our duties, and for the reformation & good of our schollers.

to

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to keepe them euer in a holy awe by the feare of it. Yea, sometimes in more grievous offences, God is wonderfully pleased with it, though it be more vehement; as we may see in the anger of *Moses* and *Phineas*, so that we temper it in such sort, as that we sinne not in it. That it doe not cause vs to breake out to reuiling, fretting, chafing, blowes on the head, or otherwise to any cruell or vnmercifull dealing with the children, to vse them worse, then we would vse a dogge, as we say:

But that we euer remember, that they are children, Gods children, heires of his kingdome; wee are to nurture them onely vnder him, to traine them vp for him, and for his Church; nor to correct nature, but vice; to do all to the end to make them men.

Now the helpes of repressing this our anger, are the wise consideration of those things which I haue mentioned, or the like: As to keepe a continuall memory, whose the children are; what they are; for whom we bring them vp; vnder whom, and in whose place; whether we would haue God angry at vs, and to smite vs as we doe the children, for euery fault which we do: how wee would haue our owne children dealt withall: and also Gods iustice to measure to vs or ours, with what measure we mete to others. Besides, to remember, that anger will blind our minds, that we cannot see to correct or vse any right moderation.

Moreouer, to haue euer in mind, the mischiefes that come of anger; but it will diminish our authoritie, and disgrace vs extremely in the eyes of the children, when it is immoderate, and without iust cause. Also that in our anger, wee may doe that euill in a moment, which we shall repent all our liues long: And the rather, because Satan watcheth to get aduantage against vs, to bring vs to some notable euils in our anger. Into whose hand, it is iust with God to leaue vs, because we would not watch euer this passion to keepe it in temper; when we know that of all other our affections wee most lye open to his malice in this, by reason of our continuall occasions of anger.

X 2

There-

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Therefore to conclude this point, as we are to vse all wisdom to preuent these euils; so principally, a constant course in obseruing all orders, shall preuaile maruellously, by cutting off most occasions of anger.

Places of Scripture to be euer in our minds for repreſsing and moderating our anger.

And finally, when all other meanes faile of conquering this vnruely passion: let vs call to minde the meanes, which the Lord hath sanctified to bring euery thought into obedience; to wit, his heavenly Word and Prayer. To this end it shall be necessarie, to haue euer in minde, some speciall places of holy Scripture against anger; as these and the like;

Ephes. 4. 26, 27. Be angry, but sinne not, let not the Sonne goe down vpon your wrath: neither giue place to the diuill.

1am. 1. 20. Be slow to wrath: For, The wrath of man doth not accomplish the righteousnesse of God.

Psal. 37. 8. Cease from anger, leaue off wrath: Fret not thy selfe also to doe euill.

A foole in a day is knowne by his anger.

Be not of a hastie spirit, to be angry: for anger resteth in the bosome of fooles.

The angry man is said to exalt folly, to set vp his folly to be scene of all.

Prov. 19. 19. A man of much anger shall suffer punishment: and though thou deliuer him, yet will his anger come againe.

In a word, that seuer denunciation of our Sauour for this vndiscreet anger, breaking out into euill speeches, may humble vs continually, and make vs afraid of this sinne:

Math. 5. 22. That whoſoener is angry with his brother vnadvisedly, shall be culpable of iudgement [or subiect to punishment.] And whoſoener shall say vnto his brother, Racha, shall be worthy to be punished by the Councell; And whoſoener shall say, Foole, shall be worthy to be punished with hell fire.

By all which words it is most euident, that our vndiscreet and hasty anger which ouertakes vs too oft in our places, making vs to breake out (vnlesse wee be more watchfull) not onely into reuiling speeches, but also to blowes, and to great seueritie, is highly displeasing to the

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the Lord; and it doth exceedingly indanger vs for his wrath and vengeance, vnlesse we be daily humbled by vnfeined repentance for it: and yet so, as that we cannot looke to escape some like measure from him, that we or ours shall surely feele his hand, vnlesse we preuent and amend it.

Spend. These are worthy places of holy Scriptures; and able to stay vs, if we could keepe them in memory. But yet euen in the most moderate, the very desire to do good, and to answer our places, moued by the vnwardnes and carelesnesse of many of our children, doth cause vs sometimes to forget our selues, and to breake out ouer-much.

Phil. God hath left this to our calling, as a meanes to trie vs, and to humble vs continually; and also to haue matter wherein to exercise vs to strue against, and to make vs more watchfull in our places. But if wee could learne but these three lessons, wee should wonderfully preuent Satan in these occasions of our anger, wherein we are so ouertaken.

Occasions of anger left to our calling to humble and exercise vs. Three lessons for preuenting of anger. 1. Constancy in obseruing order, and our eye euer on all.

1 So much as euer we are able, to haue our eye continually round about the Schoole vpon euery one; and namely the most vnruely, to keepe them in awe: and that we keepe order strictly in euery thing at all times; as specially in all examinations and taskes, and our times for euery thing most precisely, that they may looke for it: for omitting them sometimes, makes the best too carelesse, and some bold to offend, in hope that they shall not be scene, or not called to an account: whereas by the contrary they grow into a habit of painfullnesse and obedience.

2 Studying to put on a fatherly affection, and to deale so with them as a good father amongst his children. This shall also bring them or many of them to the affections and dutifullnesse of louing children, to doe all of conscience.

2. Fatherly affections.

3 Labouring to be *Enochs*, to walke in our places with God, as euer in his presence, his eye alwayes on vs, that he obserues all our wayes, and will reward and blesse vs according to our conscience herein: thus to walke before him,

3. To walke in our places with God, as Enoch.

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untill he translate vs hence, being as little absent from our place and charge, as possible may be; cutting off wisely all vnnecessary occasions. Of absence of the Master is a principall cause of the schoolers negligence and not profiting, with the grise and vnting of the Master, arising thereunto, vnlesse he haue very good supply.

Spoud. Happy men were we, if we could attaine to this. But I pray you Sir, what thinke you of this, to haue euer the rodde or Ferula in our hand, at lesser faults to giue them a blow or a ierke on the hand, and so when we see any of them idle?

Phil. If we will striue earnestly, according to the former meapes, we shall by little and little attaine to that ability, to cut off those occasions, and come to this good gouernement, so farre as the Lord shall be well pleased with vs; and that he will passe by our weaknesse. But for hauing the rodde or Ferula alwayes in our hands, if we be of hasty natures, I take it to be, as for a furious man to carrie euer a naked sword in his hand. It will make vs to strike many a time, when wee will bee sorry for it after, if it fall not out worfe. For these lighter faults, proceeding from lacke of time, yeeres, capacity, discretion, or the like, would rather be corrected by words, and reformed louingly, then by this continuall whipping and striking; neither will any good and wise father smite his child for euery fault.

I would therefore haue neither of these to be continually holden vp; but rather some little twigge, if you will needes. I meane a small twigge, something more, then a foote long; that if you a little rap them on the head, you can no way hurt them, neither their head, eyes, nor face.

But I account this farre the best, for a Schoolemaster by his graue and wise carriage, and his faithfulnessse in his place; and also by carefully obseruing, and surely and soundly correcting the negligent and disobedient, when other meapes faile, to stride to come to this, that his owne presence, or at least his eye and speech, may sufficiently pre-

The danger of
hauing the rod
or ferula euer in
our hand.

Rather a little
twigge, if any
thing at all.

For the surest,
to haue nothing
ordinarily but
gravity and au-
thority.

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uaire to keepe all vs in submisse obedience; and that he may vse the rodde very sparingly; but onely in greater faults, and on the principall offenders for example and terroure. This shall be fatherly and worthy gouernement indeede; when the children thus obey of conscience; struing who shall be the best, and each way most dutifull. And thus in a short time, when your Schoollers are so inured to your gouernement, that they know what to looke for, you shall find, that very seldome correction will serue.

Spoud. I would you would wonderfull well herein; but when would you haue the time of common punishment to be inflicted; as namely that for their misdemeanours in the Church, or other grosse faults noted by the Monitours?

Phil. I would haue this done commonly at the giuing vp of the Monitours Bills, someday before prayer; sometimes one day, sometimes another: and when the Master findes the greatest company present, then to call for the Monitours of that weeke; lest keeping a set time, any absent themselues by fained excuses or otherwise, or eery vnto their parents, that they dare not go to the Schoole, because they must be beaten. But for extreime negligence, or other faults in the Schoole, the very fittest time is immediately before the breaking vp, vpon the play-dayes; then if neede so require, first to whip all the stubborne and notoriously negligent, as also those who haue done any grosse fault: and after to cause them to sit, and do some exercises, whereof they are to giue a strict account, as I said. This will surely by Gods blessing tame the proudest of them in time, and bring them to be as submisse as the least child; as experience will manifest.

Spoud. But what if you haue any, whom you cannot yet reforme of their vngraciousnesse or loytering, and whom you can do no good withall, nor not by all these meapes? As some there are euer in all Schooles extremely vntoward.

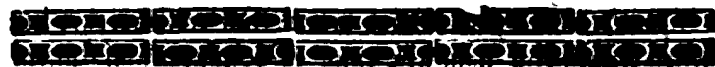
Phil. These I would haue some way removed from the Schoole; at least by giuing the parents notice, and increa-

The time of
inflicting com-
mon punish-
ments.

Such as of
whom is no hope
of reformation,
to be sent from
Schoole in time.

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ting them to impley them some other way; that neither o-
ther be hurt by their example, nor they be a reproach to the
Schoole, nor yet we be inforced to vse that severity with
them which they will deserue. But keepe these courses strict-
ly, and you shall see that they will either amend, or get away
of themselves, by one meane or other; I meane by some
device to their parents, to leaue the Schoole, and to goe to
some other employment.



CHAP. XXX.

Of Schoole-times, intermissions and
recreations.

Spoud.

NOW that you haue thus courteously gone thorow
this point concerning the Schoole-gouernment,
by rewards and punishments (which being rightly
put in practice, must needs bring a great blessing
with them) let me craue your iudgement also for the times
of Schoole and intermissions; with recreations to be vsed
therein.

Phil. To giue you my iudgement in all these briefly, ac-
cording to that which by tryall I finde best:

*Schoole-time to
begin at fixe.*

1 The Schoole-time should begin at fixe: all who write
Latine, to make their exercises which were giuen ouernight,
in that houre before seven, vnlesse they did them the night
before, to get parts or the like.

Spoud. Would you then haue the Master and Vther pre-
sent so early?

*The Vther to be
present at fixe,
only to oversee
all.*

Phil. The Vther should necessarily be there, to be pre-
sent amongst them; though he follow his owne priuate
study that houre, yet to see that all the Schollers doe their
duties appointed; and that there be no disorder: which
will

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will be, vnlesse he or some other of authoritie be amongst
them. For otherwise the best children, left to their owne li-
berty, will shew themselves children. If the Master be pre-
sent at seven, it may suffice: where there is any trifles place,
whose presence they stand in awe of. *Spoud.* But it is hard for the little children to rise so early,
and in some families all I ye long how would you haue them
come so soone then? You would haue them beaten euery
time that they come quer-late, as the custome is in some
schooles.

Phil. That I take farre too great severity, and whereby
many a poore child is driuen into wonderfull feare, and ei-
ther to play the truant, or make some device to leaue the
schoole; at least to come with a mawellous ill will, and oft
to be dragged to the Schoole, to the reproach of the Master
and the Schoole.

The best meanes that euer I could finde to make them to
rise early, to prevent all this feare of whipping, is this; by
letting the little ones to haue their places in their fourmes
daily, according to their coming after fixe of the clocke;
so many as are there at fixe, to haue their places as they had
them by election or the day before: all who come after six,
euery one to sit as he commeth, and so to continue that day,
and vntill he recouer his place againe by the election of the
fourme, or otherwise. Thus deale with them at all times, af-
ter euery intermission, when they are to be in their places
againe, and you shall haue them euery attending who to be
first in his place; so greatly euen children are prouoked by
the credit of their places.

*How to make all
children to strine
who shall be first
at schoole with-
out any correcti-
on.*

If any cannot be brought by this, then to be noted in the
blacke Bill by a speciall marke, and feele the punishment
thereof: and sometimes present correction to be vsed for
tertour; though this (as I said) to be more seldome, for
making them to feare coming to the Schoole.

The higher Schollers must of necessity rest to doe their
exercises, if their exercises be strictly called for.

Thus they are to continue vntill nine, signified by Moni-
cours,

*Intermission at
nine and three,
for a quarter of
an houre, or
more.*

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tours, subbe flow, or otherwise. Then at the I finde that
 order which is in Westminster to be sure the best, to let
 them drinke a quiter of an houre, at least, or more for
 intermission, yet his forbearance shall alwayes be reuer-
 vnto the Schoole; that can be done within the time di-
 mitted, or else for the necessity of every one, or their honest
 recreation, or to prepare their exercises against the Masters
 commings in the morning. And thus much for the first part of the
 day. After, each of them to be in his place as an instant, upon
 the knocking of the doore, or some other signe given by the
 Subdoctor or Monitors, in paine of losse of his place, or fur-
 ther punishment, as was noted before; so to continue vntill
 euen of the clocke, or somewhat after, to counteruaile the
 slownesse of the intermission: at nine, or tenne of the clocke
 to be againe all ready, and in their places at one, in an in-
 stant; to continue vntill three, or halfe an houre after: then
 to haue another quarter of an houre or more, as at nine for
 drinking and necessities; so to continue till halfe an houre
 after five: thereby in that halfe houre, to counteruaile the
 time at three; then to end so as was shewed, with reading
 a piece of a Chapter; and with singing two stauces of a
 Psalm: lastly, with prayer to be vsed by the Master.

For the Psalmes, every scholler should begin to giue the
Psalm and the tune in order, and to reade every verse be-
fore them; for every one to haue his booke (if it can be) and
reade it as they doe sing it: where any one can not begin the
tune, his next fellow beneath is to helpe him, and take his
place. You may see no birds were winning of: would it had been

By this they will all learn to give the tunes freely, which is a thing very commendable, and also it will help both reading, voice and audistice in the younger.

Sponde. But these intermissions at nine and three, may be offensive: they who know not the manner of them, may reproche the school, thinking that they do nothing but play.

Phil. We are so much as may be in all things, to avoid offence: but when by long custome the order is once made knowne, it will be no more offensive then it is at Westminster,

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After, or then it is at noon and night if that to be done in a decent manner.

The benefits of such intermissions will be found very great, and to prevent many inconveniences.

¶ By this meane neither Masters nor Schollers shall be
 queyried; but have for ayme all refreshings. For where is
 none (nor not a little of the best) but being vied to in whole
 they will sit very well in their places; for two houres ago
 they or two houres and a halfe; which but any vearie fit or
 needfull observing duly performed may stand off as
 None overtoi-
 led, but as
 ever fresh
 The best will
 soone learne to
 sit two houres
 together.

2. By this means, the scholars they be kept in their places, and hard to their labours, without that running out to the Campus (as they do now) and the manifold disorders thereof, as watching and strutting the clubbe, and loitering therein the whole morning, so that they cannot goe forth till all of the afternoon.

But hereby all may have their Liberty, and no one can abuse their Liberty in that sort, nor have their minds drawing away, nor sit abroad all the day at schools; except upon some urgent necessity, to be signified to the Master or Others, and so leave to be gone on particular occasions besides.

places for that day, unless the case be approved very necessary and true; to the end to cut off occasions from such as will pretend necessities. If any one be caught abusing his Master or his liberty, without necessity, upon a pretence of such office or play, he is to be corrected sharply for the same. T. Burdett.

means you shall bring them to that order and obedience in a short time, as they will not think of stirring all the day, but at their times appointed, or upon every urgent and aliquid extraordinary necessity.

[illegible]

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the time which they lose in waiting for that idle fit; and that they will, if they can, be away at Lectures, and shewing exercises: and likewise they will exceedingly trouble the Master in asking three or foure sometimes together, what business hee hath about.

Spred. I have been well acquainted with these disorders of the Camp, and vexed with them many a time: I shall be most glad, if I may thus reforme them, and finde these benefits in stead thereof. But what say you for their recreations? Let me also heare your judgement in them: for I see that you would have in like manner a speciall regard to be kept thereof.

Phil. I would indeed have their recreations as well looked vnto, as their learning; as you may perceine plainly, by their intermission, at nine and at three.

weekly recreations.

Besides those, and all other their intermissions, it is very requisite also, that they should have weekly one part of an afternoone for recreation, as a reward of their diligence, obedience and profiting; and that to be appointed at the Masters discretion, either the Thursday, after the usual custome; or according to the best opportunitie of the place. That also to be procured by some Verses, made by the Victors, as was shewed: and then onely, when there hath beene already no play-day in the weeke before, nor holy day in all the weeke.

Before breaking up to play, to make verses extempore.

Before their breaking up also, it shall not be amisse to give them a Theme to make some verses of, *extempore*, in the highest foumes, after they haue beene for a time exercised therein: or if time permit, sometime to cap verses.

Or cap verses. The best manner of capping verses.

In capping verses, the way to prouoke them the most, and to haue most variety of good verses, is, to appoint some one or two of the best, to challenge their fellowes to come one after another; and euer as any one but sticketh or misleth in a syllable, the other to tell him, and another to come in his place: or else to try adversaries or founnes together.

Benefits of capping verses.

This exercise will much helpe captiue and auditive memory, right pronounciation, to furnish with store of authorities

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ties for Poetry, and the like; so as that they may be very cunning in their Poets by it.

Therefore it may also be vsed in regard of the benefits at some other fit times besides, in stead of some other examination.

Hee that brings the most sweet verses, out of *Ouid* and *Virgil* or *Cato* amongst the yongest, and so out of other most approued Poets, is to haue euer the greatest commendation in these.

Aburd Verses, such as most are of those called *Carmina Prouerbia*, are to be hissed forth: Namely, those which are termed *versus Leonini*. As that first verse,

Si canis ex hilla religatur mordet in illa.

And so all other of the same mould. Though euen amongst those of that book there are some tolerable verses, if good choice be made.

This exercise may well goe before play: for it is nothing but a pleasant schoole-recreation, and will exceedingly whet on the schollers to an ingenuous contention.

All recreations and sports of Schollers, would be meet for Gentlemen. Clownish sports, or perillous, or yet playing for money, are no way to be admitted.

Manner of their recreations.

The recreations of the studious are as well to be looked vnto, as the study of the rest: That none take hurt by his studie, either for minde or body, or any way else.

The recreations of the studious to be regarded.

Yet here of the other side, very great care is to be had, in the moderating of their recreation. For schooles, generally, doe not take more hinderance by any one thing, then by ouer-often leaue to play. Experience teacheth, that this draweth their mindes vtterly away from their bookes, that they cannot take paines, for longing after play, and talking of it; as also deuising meanes to procure others to get leaue to play: so that ordinarily when they are but in hope thereof, they will doe things very negligently; and after the most play, they are euermore farre the worst.

Overmuch play to be carefully avoided.

And contrarily, when they are most holden to it, without looking for any play, in such a course, as wherein they may take

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take delight, and goe on with ease; then will they doe farre the best, without any danger of taking hurt thereby; for that then their learning is for most part as a play to them who are ingenuous.

Therefore Masters are to vse great wisdom in auoiding this, and answering with mildnesse, all those who are euer importunate in asking leaue.

And wheress such suiters are wont to be instant thus: That the Schollers will learne the better after; we may say truely, that they will learne far the worse after. Also, wheras they think that they do them good; they doe both them, their friends and the schoole very great hurt, for the reasons mentioned. It is continuall applying which brings learning, and the credit of a schoole. And for this cause it were not amisse, nor inconuenient (neither for the schoole, nor the Master himselfe who hath a regard of the profiting of his schollers) if in such places where both Master and schollers are hindered hereby, that there were some statute for the helpe of the Master, that he could not giue leaue of himselfe above once in the weeke, without consent of the Minister, or some man of authority in the towne; vnlesse very sel-dome, and vnto some chiefe parties to be yeelded vnto of necessity, in regard of some speciall dignity or desert.

Spond. Many Masters would count this a bondage.

Phil. They should yet finde it a profitable bondage, and which would bring no small freedom and comfort to themselves, or benefit and credit to their schooles in the end.

CHAP.

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CHAP. XXXI.

*Inconuenience growing by diuersitie of teaching,
and of Grammars.*

Spond.

BUt what thinke you of diuersities of Grammars, and of diuers courses in teaching? do you not take them to be very inconuenient? *Inconuenience by diuersity of Grammars and courses of teaching.*

Phil. Yes indeed: for by this meanes the younger schollers comming at new schooles, or vnder new Masters, are new to begin; or are hindered, and do lose much time, when they must after a sort begin againe. Many of great towardnesse and hope are thought to haue nothing in them, because they are not acquainted with the new courses.

Also their former Masters are discredited, which happely had taken the best and most profitable paines with them: the children are vtterly or very much discouraged. Besides that many schoolemasters are extremely ignorant, and insufficient, not knowing any good course of teaching at all.

Spond. But how might these be helped?

Phil. Only thus: The best courses being once found out *How helped.* by search, conference, and tryall, with directions and helpes for the practice thereof, and the same vniuersally receiued, or at least knowne; these inconueniences should be for most part preuented, and both Masters and Schollers goe on with cheerefulnesse in euery place. In the meane time this is the safest course; To make them perfect in our ordinarie Grammar, by the vse whereof alone so many excellent Schollers haue beene: then they shall be sure to goe forward in any schoole or course, and to be well liked by euery one.

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CHAP. XXXII.

Evils by ordinarie absence of Schollers.

Spond.

Evils by absence of Schollers.

Although I haue beene troubled by that diuersitie, yet much more by the absence of many of my Schollers, when some of them are away, two or three dayes in a weeke, and sometimes happely a moneth together, or almost a quarter of a yeere, as in the haruest time, and it may be they haue no bookes neither; and yet the Parents will expect, that they should profit as much as if they were there daily, and as if they had all necessary bookes.

Also they will be ready to raile vpon me that their children doe no good: whereby both my selfe and my schoole are much traduced; when the fault is wholly in themselves or principally, neither can I tell how to helpe it.

Phil. I know this to be a common grievance. The best way to redresse it, is this, so farre as I know:

1 Parents are to be admonished, either to keepe their children to schoole daily, or to keepe them away continually. For by such absence, though it be but now and then, the mindes of the best and most studious will be much drawne away, or they discouraged, and made vnable to goe with their fellowes.

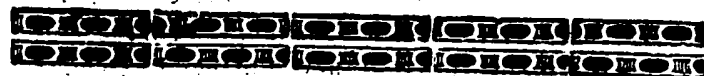
Other their fellowes also, are often much hindred for them; Schooles and Masters discredited by them: Besides that in their absence they commonly learne much euill; and chiefly stubbornnesse to corrupt themselves and others.

There-

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Therefore this would bee looked vnto, specially to be auoided so much as may be: And order to be taken by the gouernours and ouerseers of Schooles, that all such should be sent home againe, who are kept away about a certaine number of dayes; as thirteene in a Quarter (as the statute is in some Schooles) or a like number: vnlesse in case of sickness, or such necessary occasion to be approued by the Master or ouerseers.

Those most seldome absences, to be punished by losse of their places, and correction too, if the fault be found to be any way in themselves; or at least to sit still on the playdaies to learne, when their fellowes play, to recouer that time againe, and to make them more carefull to come; or by all these meanes together. This will make the Parents to amend it.



CHAP. XXXIII.

Discouragements of Schoolemasters by vnthankfulnesse of Parents.

Spond.

This is good counsell, if I could get our ouerseers to put it in execution; I my selfe will trie what I can doe to redresse it by these helpes: Yet there is one other discouragement, whereby I haue beene very much troubled in my selfe, many times; that is, the great vnthankfulnesse that I finde, and haue euer found in many whose children I haue had; That some, if they thinke they haue any little priuiledge by the place, they will not so much as giue me thanks for all my labours, nor (it may be) afford me a good word, though their children do neuer so well vnder me.

Discouragement of Schoolemasters by vnthankfulnesse of Parents.

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Others

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Others who haue no priuiledge in the place, will giue litle or nothing, in regard of my paines, or to my meete maintenance, according to my place, to encourage mee to take paines: and besides, they will run behind with me two or three Quarters, and then they will seeke some occasion to take away their children, to set them to other Schooles, finding some quarrell that their children did not profit, or the like; and thus not onely defraud me of my due, but also raise such slanders against me, for the recompence of all my paines.

Thanks to bee expected at Gods hands. Remedies against discouragements by vnthankfulnesse of Parents.

Phil. We must looke for thankes, and the rewards of our labours from God, where the world is vnthankfull. But for the helpe of this, my aduice is, that first we labour to bee faithfull in our places, in the best courses and kindes; chiefly to make our Schollers good Grammarians: and when wee may be bold to cause them who are of abilitie to pay accordingly in some sort, for the instruction of their children. They will better esteeme the worth of learning, and of the seruice we performe to them (in those in whom they are to liue after their time) and also to the Church and Commonwealth. And if God do blesse vs, that our Schollers profit indeede, we shall in time haue Schollers enow; such as will be willing to pay well, how basely soeuer learning be esteemed of.

Moreover, to preuent all such shifting and detraction, it is wisdom euer to call for our due at the Quarters end; and to see that our cariage and gouernment be such in our place, as that we may stand in the face of any such vnthankfull detraction. Also, that Gods blessing on our labours, may euer answer for vs; which following but these directions, we may certainly expect.

Finally, that in our places we labour to serue the Lord faithfully: and then wee may be sure to receiue the full reward of all our labour, from him; let men, as I said, be neuer so vnthankfull.

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CHAP. XXXIIII.

What Children are to be kept to learning.

Spond.

S If, if I should not take heart and courage to set to my calling afresh, I were much to be blamed, hauing all my doubts thus answered, and being thus heartened in euery part. But yet, that I may both returne vnto it cheerefully; and also goe forward, and continue happily to the end: I pray you let me haue your iudgement in these two points:

1. What children you would haue set to learning, and encouraged to go on in the same.

2. Which you would haue sent to the Vniuersity, and how qualified.

Phil. To both these I shall answer you what I hold.

To the first: I would haue those who after good time of triall shall be found the fittest amongst a mans children, to be applied vnto learning; as being the meekest to be offered to God in a more speciall manner, to the publike seruice of his Church or their Countries.

And to those onely of them, to be encouraged to goe on in the same, whom you find most ingenious, and especially whom you perceiue to loue learning the best; which also do witness the same by their painfulnesse and delight in their bookes. The rest to be fitted so farre as may be conveniently, for trades, or some other calling, or to be removed speedily.

2. To the second I answer: that such onely should be sent to the Vniuersities, who proue most ingenious and towardly, and who, in a loue of learning, will begin to take

1. What Schollers to be set to learning. Most apt and of greatest hope.

2. What Schollers to be sent to the Vniuersities.

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Ingenious and
louers of learn-
ing.

Good Gramma-
rians.

Of discretion.

paines of themselves, hauing attained in some sort the former parts of learning; being good Grammarians at least, able to vnderstand, write and speake Latine in good sort.

2 Such as haue good discretion how to gouerne themselves there, and to moderate their expenses; which is seldom times before 15. yeeres of age: which is also the youngest age admitted by the statutes of the Vniuersity, as I take it.

Some of chiefe note for learning and gouernment, and of long experience in the Vniuersitie (as namely, some worthy heads of Colledges) would haue none sent nor admitted into the Vniuersitie, before they be full teene yeeres old at least; for these reasons specially amongst others:

1 Because, before that time, they will commonly require more bodily helpe, then can be there afforded.

2. The Vniuersitie statute forbiddeth to admit any vnder this age.

3 Because that daily experience doth teach how inconuenient it is in diuers respects.

Finally, all generally of whom I can heare in the Vniuersitie, do assent hereunto. Many would haue them 17. or 18. yeeres old before; because then commonly they haue discretion to sticke to their studies and to gouerne themselves.

Spond. I do much approue their iudgement. I would haue them good Schollers, before they goe to the Vniuersitie; and namely sound Grammarians, that the Tutors need not to be troubled with teaching them to make or to construe Latine; but that they may go forward in Logick or other studies meet for the Vniuersities. For such a Scholler as is able to vnderstand well what he reades, or what is read vnto him there (I meane in regard of the Latine) shall do more good in a yeere, then a weake Scholler shall do in two or three; chiefly, if he haue discretion to gouerne himselfe, and abide close to his booke.

For when as the Scholler is faine to turne his Dictionary for

None to be sent
to the Vniuersi-
ties, before 15.
yeeres of age
at least.

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for euery word, or hearing a Lecture read, doth come away as he went; vnlesse he be placed vnder a most painefull Tutor, how is it possible that he should profit any thing, in respect of him who goeth a good Scholler thither? How many euils do come vpon the sending of Schollers so rawly thither, both Vniuersity and Countrey doe fully know and rue.

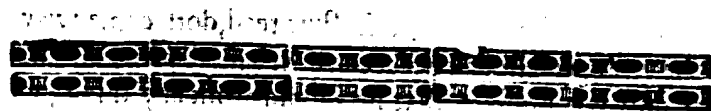
Now you haue so louingly and fully answered me in euery doubt, and so largely laid open your minde vnto mee, as indeede I cannot desire any more of you: Onely let me tell you this, that the points are so many, as I feare that I shall neuer be able to put them in practice.

Phil. You may make triall of all, or the most likely of them; and constantly practise those which you find most profitable: the shorter that you can be in euery thing, the better shall you do; so that all be done with vnderstanding, as I said before. *To practise the most profitable.*

Spond. I trust you wil giue me a copie of them: for otherwise I shall neuer be able to remember them; besides that they will require to be oft read ouer and ouer, vntill I shall grow perfect in them. I do not doubt, but you haue set them downe.

Phil. I haue; though as yet very imperfectly, for lacke of meete leisure. Such as I haue, I shall impart (seeing your earnest desire to doe good) and more as God shall adde more helpe and experience by your selfe, and by others.

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CHAP. XXXV.

A briefer rehearfall of the chiefe points and helpes mentioned in this booke.

Spoud.

HOW much shall you make me more indebted by that fauour, aboue all your other kindnesse hitherto! Yet in the meane time before we depart, to the end to helpe my weake memory, and to cause me to go on more cheerefully, let me request onely these two things of you further:

A briefer rehearfall of the chiefe points mentioned in this booke. A rehearfall of the bookes and helpes mentioned.

- 1 To repeate the principall heads of those things which should be as it were in the Masters remembrance alwayes, to be continually put in practice.
- 2 To set me downe a short Catalogue of the bookes and helpes which you haue mentioned belonging hereunto, for the better accomplishing of all these seuerall parts of learning.

Phil. For those principall heads, though most of them were named in the obseruations; yet such like briefes do much helpe memory, I will rehearse them so neere as I can.

These were of the chiefe:

- 1 To cause all to be done with vnderstanding.
- 2 To cut off all needlesse matters, so much as may be, and passe by that which is vnprofitable.
- 3 To note all hard and new words: to obserue matter and phrase carefully.
- 4 To learne and keepe all things most perfectly, as they goe.
- 5 To haue few fourmes.
- 6 To discourage none, but to draw on all by a desire of commendation.
- 7 To stirre vp to emulation of aduersaries, and to vse all good policy for one to prouoke another.
8. Con-

The principall heads of those things which would be kept euer in memory, to be put in practice by the Master continually.

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8 Continually examining (which is the life of all) and chiefly posing of the most negligent.

9 Right pronounciation.

10 Some exercise of memory daily.

11 To haue the best patternes for euery thing; and to do all by imitation.

12 The Master to stirre vp both himselfe and his Schollers to continually cheerefulnesse.

13 Constancy in order.

These were generally premised. To these we may adde;

14 To get an Idea or short summe and generall notation of euery Treatise or Chapter.

15 To parallel all by examples, or to giue like examples for each thing, and where they haue learned them.

16 To see that they haue continually all necessaries.

17 To countenance and preferre the best, to be markes for the rest to aime at, and that all may be encouraged by their example.

18 Maintaining authority, by carefull execution of iustice in rewards and punishments, with demonstration of loue, faithfulnessse and painefulnesse in our place, with grauitie; working by all meanes adone of learning in the Schollers, and a strift who shall excell most therein, of a conscience to do most honour and seruice vnto the Lord, both presently, and chiefly in time to come.

19 In a word; Seruing the Lord with constant cheerefulnesse, in the best courses which he shall make knowne vnto vs, we shall vndoubtedly see his blessings, according to our hearts.

M. Askam hath these steps to learning: First, Aptnesse of nature: Secondly, Loue of learning: Thirdly, Diligence in right order: Fourthly, Constancy with pleasant moderation: Fifthly, Alwayes to learne of the most learned; pointing and aiming at the best, to match or go beyond them.

Philip Melancthon also, in his Preface before *Hesiod*, aduiseeth after this manner; To strive to make Schollers exceeding cunning in euery Authour which they reade. To

Philip Melancthon's direction.

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do this by oft reading and construing ouer their Authors; causing them to note euery thing worthy obseruation, with some marke, to run after ouer those: not regarding how many the Authours are, but how exactly they learne them; chiefly all their sentences and speciall phrases, that the speech of the children may euer savor of them: for thus hee saith; *Vi quisq. author optimus, is a sapissimè relegendus ad imitationem:* And that thereby they may alwayes haue of a sudden a patterne or president in their minde, whereunto to run, as the Painter hath. And so much for the chiefe points: for the seuerall bookes and helpes, I referre you rather to the seuerall Chapters; where you may soone see them together, as you shall haue occasion to vse them for their seuerall purposes.

Spond. But it is a great charge to poore men, to provide so many bookes as may seeme necessary.

Phil. It is true indeede; yet one yeere gained in their childrens learning, will recompence abundantly all charge in bookes which they shall neede: and much more, if by them they shall gaine sundry yeeres, and be furnished with all kind of excellent learning meet for their yeeres; which without the best bookes, it is no more likely to do, then for any to proue exquisite in other trades and sciences, without the most fine instruments seruing thereunto.

And this one certaine assurance of the obtaining this treasure of learning, by following the right meanes and courses, may counterpoize all labour and charges whatsoever can be surmised, for attaining of the same.

Spond. Sir, I rest fully satisfied; praying the Lord, and acknowledging my perpetuall debt for this our conference.

Phil. Let vs giue God all the glory; to whom of due it appertaines: and let vs euer intreate him, that as he hath thus begun, so he will perfect his owne worke, for the euerlasting praise of his owne name, and the perpetuall good of all his people, vntill Christ Iesus shall come. *Αμήν, με, ἡμεῖς, καὶ πάντες.*



THE SEVERALL CHAPTERS, WITH THE particular Contents of them.

CHAP. I.



Discourse betweene two Schoolmasters, concerning their function: in the end determining a conference about the best way of teaching, and the manner of proceeding in the same.

Herein these particulars:

The Schoolemasters place, ordinarily, wearisome, and thanklesse.

They who haue felt the euils of labouring without fruit, will neither spare trauell nor cost to helpe the same.

Many honest-hearted and painfull Schoolmasters vtterly discouraged, and liuing in continuall discontentment, through lacke of knowledge of a right course of teaching.

Some few God much blesteth in this calling, though rare.

More true contentment to be found in this calling, rightly followed, then in any recreation.

The fruits of this, most sweet in the remembrance.

Knowledge and practice of the best courses will much augment the blessing of our labour, and fill our liues with contentment.

How the way of all good learning may be made more easie, then euer in former ages.

Many worthy helps lye hid from the greatest part, onely through neglect.

THE CONTENTS.

A briefe rehearfall of the chiefe contents, for the better entering into the conference, and for giuing more light and life to all that followeth.

The manner of proceeding in this conference.

CHAP. 2.

When the scholler should first be set to the schoole. Branches.

The time of the first entrance in countrey schooles, at seuen or eight yeere old.

The child of any ordinary towardlinesse, to begin to learne about fīue yeere old. Reasons and benefit of it.

Two or three yeeres may be gained hereby, to fit them sooner for the Vniuersitie.

Parents ought to labour to see their childrens good education before their eyes, so soone as may be.

Obiections against setting children so young to the schoole, answered.

CHAP. 3.

How the scholler may be taught to reade English well and speedily, to fit him the sooner and better for the Grammar schoole.

Herein these things handled;

The inconueniences of hauing the Grammar Schooles troubled with teaching *A. B. C.*

How this might be remedied by some other schooles in each towne for that purpose.

The redresse hereof to be sought.

To be borne with patience, where it cannot be auoided, and the burden of it to be made so light as may be.

The first entring of children to be looked to heedily.

To teach to reade well, a matter of good commendation.

Griefe and discredit to the Schoolemaster for want of this.

To teach to call and pronounce each letter right.

How

THE CONTENTS.

How to know their letters the soonest.

To spell, and take a delight therein.

Some of the hardest syllables and words set downe, for the practising children in spelling of them; to help by them to spell any other speedily, & for writing true orthography.

Of ioyning syllables together.

Bookes to be first learned of children.

In what time children well applyed, may learne to reade English.

Diuiding and distinguishing syllables.

The pleasantest way to teach the little ones, to pronounce their letters, and to spell before they know a letter; and how to doe it.

Any one who can reade, may thus enter children, if they will follow the directions; and so a poore body make an honest liuing of it, and free the Grammar schooles.

Complaints for children forgetting to reade English, when they first enter into Latine; and how to auoid them.

The iust complaint of want of care in our schooles, for proceeding in our owne tongue, as in the Latine or Greeke; whereas our chiefe care should be for our own language: and reasons for it.

How schollers may increase continually, as fast in our owne tongue, as in the Latine.

The chiefe fault of children going backe in English, when they begin to learne Latine, is in the Parents.

An ordinarie fault, that schollers are to seeke in matters of common numbers; and how to redresse it.

CHAP. 4.

Of writing. How the Master may direct his schollers to write faire, though himselfe be no good pen-man.

Herein these particulars:

Faire writing, a great benefit and ornament to schooles.

The opinion is fond, that a good scholler cannot be a good writer.

The

THE CONTENTS.

The trouble of Schoolemasters, for want of this skill to teach their schollers how to write.

When the schollers should begin to write.

To haue all necessaries thereunto, and bookes kept faire.

Each to learne to make his owne pen, and how.

Holding the pen, and carrying it lightly.

In stead of setting copies, to haue little copie-bookes fastened to the tops of their bookes; and those of the best which can be procured.

Manner of their copy-bookes and copies.

Inconuenience of following diuers hands.

Euils of the want of such copie-bookes.

Faire writing to be practised by all the schollers once every day.

Generall rule in writing, to make all like the copie.

How to keepe euen compasse in writing, not ouer-high, nor too low.

Benefit of ruling-pens for each, and what ones.

The bookes of the young beginners to be ruled with crosse lines.

The compasse in greatnesse and neerenesse of the letters.

Ioyning the letters in writing.

Writing straight without lines.

Speciall furtherances for the first enterers, when they cannot frame any letter.

Leisurely drawing the letters as the Painter, a chiefe helpe.

To obserue ornaments of writing.

To make all the letters most plaine.

Mischiefes of getting a bad hand first.

What the Master is to doe, to the end that he may learne to teach his schollers to write faire.

To walk amongst the schollers, to see that they obserue their directions, and to marke all faults in writing.

This skill is to be gotten, to auoid the euils by wandring Scriueners.

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1 That schollers be taught to doe all things with vnderstanding, and to haue a generall knowledge of the matter before.

To doe all things by reason with vnderstanding, bringe almost double learning, besides ease and delight.

Reading without vnderstanding, is a neglect of learning.

Triall of difference betweene learning with vnderstanding and without.

Verfes of *Horace* to this end, worthy to be written in letters of gold, to be imprinted in the memories of all.

How some Writers haue so farre gone beyond others in eloquence, through their ripenesse and vnderstanding.

How to teach all to be done by vnderstanding.

2 To learne only such things, as whereof they may haue good, and perpetuall vse.

3 To note all hard words or matters worthy of obseruation, and the manner of marking them.

4 To learne all things so perfectly, as the former may be in stead of a Schoolemaster, to the letters.

5 That the whole schoole be diuided into so few sournes, as may be; with reasons for the same.

6 To haue a great care that none be discouraged, but all to be prouoked by emulation, and desire of praise.

A sentence of *Tully* to this purpose worthy to be cuer before the Masters eye.

Strift for victories the most commendable play, and a chiefe meanes to make the schoole *Ludus Literarius*.

7 Each to haue his aduersarie, and they to be so matched and placed as all may be done by equal skill.

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- 8 To vse euer to examine the most negligent.
- 9 Continuall care of pronouncing.
- 10 To haue some exercise of memory daily, for making excellent memories.
- 11 To haue the best patternes of all sorts that can be gotten.
- 12 The Masters to incourage themselves and their schollers continually.
- 13 Confidence in good orders, with continuall demonstration of loue, to doe all for the greatest good of the Schollers.

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 To cause them first to vnderstand their lectures, and how.
 Admonition to Masters, desiring to do good: To be as the Nurses with their children.
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 In what points of the Accedence the chiefe labour would be bestowed to make young Schollers very perfect: viz. in all kinde of declining.
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 How to examine so as to make your scholler to answer any question of his Grammar; with an example thereof.
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 Examining the *Syntaxis*, and helpe thereunto.
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